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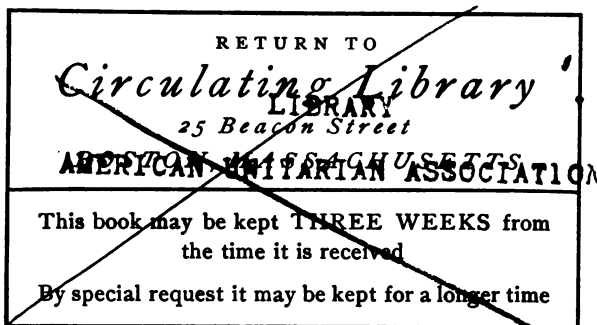
GIFT OF
THE UNITARIAN
SUNDAY SCHOOL SOCIETY

BEGINNINGS

According to the LEGENDS and according to the
TRUER STORY

BY

ALLEN WALTON GOULD



UNITARIAN SUNDAY-SCHOOL SOCIETY
BOSTON, 25 BEACON STREET; CHICAGO, 175 DEARBORN STREET

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Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, 'strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in the darkness,
And are lifted up and strengthened;—
Listen to these simple stories!

Longfellow, Hiawatha.

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Preface.

This little volume of "Beginnings" was originally undertaken by HENRY DOTY MAXSON, of Menominee, Wisconsin. Systematic and scholarly, he could not have failed to give us an excellent manual, had his work not been interrupted by his untimely and lamented death. When I was asked to edit the book, it was supposed his short-hand notes would contain the desired supplement to his printed lesson-slips, which were quite inadequate for a permanent work, though valuable for hints and suggestions. But it was found, after Mrs. Blake had kindly translated the notes, that they contained nothing of value beyond the material already used in the slips.

Therefore the book had to be made rather than edited; and as Mr. Maxson's views and mine had differed fundamentally on many of the subjects, it was thought best that the work should be done by me in my own way, using my material and arrangement. How much I owe to Mr. Maxson's printed lessons can be easily seen by comparing them with this work. I owe far more, however, to Mr. Gannett's carefully prepared notes, which were generously entrusted to me, and still more to his criticisms and suggestions, and his cordial encouragement. But he is in no way responsible for any of the opinions in the book.

It is perhaps too early in the study of primitive thought, as embodied in custom and myth, to produce a satisfactory handbook that should treat the subject systematically and contain material enough to make the pupil independent of any other works; yet that has been my aim, however far I may have fallen short of it. For it seems to me of little use to give girls and boys a lot of references to other books, especially in a subject so inchoate as this. It would merely confuse them.

But for the teachers, however, a few references have been added to each lesson; and at the end of the Contents a short list of books, which seemed helpful, is given, the better and best of them being starred. The questions also at the end of each lesson are chiefly for the teachers and are intended to bring out the side light of the topics

PREFACE

and link the lesson to the life of the student.

I have not tried to develop the side of my subject referring to the physical sciences. Those sciences are so popular that the markets are full of excellent manuals, and the magazines of excellent articles, on them. But works on the mythical and legendary side are few and—to me—unsatisfactory. Therefore I have developed that side more fully, trying to show how no custom or belief of the past is without its reasons and how those reasons are always groping in the direction of religion. If this little work helps to convince the world that our early ancestors were, in their degree, rational and religious beings and not the blind slaves of their language and their superstitions, I shall feel amply repaid for the labor I have put upon it.

A. W. GOULD.

Hinsdale, Ill., August 1, 1893.

Preface to the Second Edition.

The call for another edition of "BEGINNINGS" has enabled me to correct some of the faults of the first edition. A friend, who teaches biology on the Pacific coast, has kindly pointed out several places where the language could be more exact and unambiguous, and on pages 43 and 79 such changes have been made in the plates. A similar change on page 41, too long to be put into the plates, is given here. The fuller and more scientifically correct statement would be as follows: "But these single-celled plants and animals were subject to variations, and those individuals that took advantage of favorable variations became the ancestors of higher forms. The offspring of these higher forms varied and the ones possessing advantageous variations in time gave rise to still higher forms. The process went slowly on, each generation giving rise to something higher and better. From the one-celled animals developed Hydras; from these worms; from the worms the lower vertebrates; and so on up to man." Thanks are due to this friend and to all who have kindly sent me their suggestions. The rapid sale of the book and its republication in England seem to show that it supplies a wide-felt want, and I trust that these changes and the added index may make it still more useful.

A. W. G.

Chicago, September, 1894.

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These outlines can be used on the blackboard and in the class. There are Questions to talk over, Notes and References, and Hints for Children at the end of each chapter, and an index of names and topics at the end of the book.

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LIST OF REFERENCE BOOKS.

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I.

Introductory: Legend and Myth, History and Science.

Come now, and let us reason together, saith the Lord.—Isaiah, I
18.

Out from the heart of nature rolled
The burdens of the Bible old.

Emerson, The Problem.

I. LEGEND AND MYTH.

We all like to hear stories, and when we were children we believed all the stories we heard. But as we grew up we found that some of the stories told us were not true, though they had been believed by those who told them. And we find, as we learn more about this world, that it is full of these tales which were once believed but are now no longer accepted as true. We are going to study a few of these outgrown stories; and as "Legend" and "Myth" are names applied to them, we must consider what these words mean.

I. Legend, or the Savage's History.

Such stories as those about William Tell and Washington's hatchet, for example, are called legends. They used to be regarded as history, but it was found

that they rested on no sufficient evidence. No one who was acquainted with Washington had any thing to say about the hatchet, and none of the contemporaries of the supposed Tell knew anything about him or his deeds. Therefore, though these stories were believed a few years ago, we cannot be sure they are true and we call them legends. But legends of another class, like the story of Enceladus lying buried alive under Mt. Etna, we are convinced are not true because they are inconsistent with our present knowledge of the earth.

Such legends, especially those of the first class, abound in all history. But as what passes for history among uncivilized people is almost wholly made up of just such legends as these, we might define *Legend* as the *Savage's History*.

2. Myth, or the Savage's Science.

In the same way we might define *Myth* as the *Savage's Science*; since a myth is a story told, and believed, by primitive people as an explanation of some natural phenomenon, and stands in the same relation to modern science that the legend does to modern history.

The story of the robin getting its red breast from trying to extinguish the fires of Hell is a Welsh Myth to explain why its breast is red; just as the story that Apollo changed the crow from white to black for tale-bearing is a Greek myth to explain the color of the crow.

And evidently any legend may be a myth, if it is told to explain something in nature; as the legend of Enceladus is a myth to explain why Sicily is shaken by earthquake and Etna belches forth fire and smoke. The giant is the cause of it;

For he struggles at times to arise,
And above him the lurid skies
Are hot with his fiery breath.

3. Origin of Myth.

But why did primitive men devise and accept explanations of nature that seem to us so very absurd? It was because they thought nature was like themselves. We sometimes find a man who thinks other men are just like himself. He imputes his motives and his modes of thought and life to them. He judges them by himself; and that was the way early men did with sun and moon, wind and water, earth and sky. They thought them to be persons like themselves.

The Piute Indian will tell you that the sun is a "big chief," the moon, his wife, and the stars, his children. The sun sleeps at night in a hole in the ground, like the "sweat-house" which a big Indian chief would use. But this sun-chief is so big that he cannot turn around in his sweat-house; therefore he must go through in the morning and come out on the eastern side and so rise in the east. He is fond of eating his children, the stars, so they keep away from him as much as they can, staying with their mother, the moon. But he has eaten many, which is the reason of his brightness; for it is his stomach full of stars that we see. And when he eats them, his wife, the moon, paints her face black, as the bereaved Piute mothers do.

Now this Piute Indian is not speaking in metaphor nor indulging in poetry. He actually thinks of sun, moon and stars as persons like himself,—a big chief

and wife and children, traveling and sleeping like the Indian chiefs he knows. The early Greek, with his knowledge of horses and chariots and his larger idea of the world, could imagine the sun as driving his car through the day and floating in a boat back to the east at night. While the early Babylonians, beside their great river, thought of the sun as a ferry-boat god, navigating the heavenly waters.

But they all had this animistic conception of nature. They thought of the sun as a person with a separate will and intelligence like their own. Neither their knowledge nor their imagination was sufficient to enable them to conceive of anything so unlike themselves as that flaming orb with the vast system of planets circling around it. Yet with their simple myths they were trying to do the same thing that the astronomer of to-day is trying to do with his solar system—to imagine a reasonable explanation of the universe. They were trying to tell the true story of science, though they only succeeded in telling a myth. They were all trying to be reasonable, just as hard as we are, though not quite as successfully.

4. Origin of Legend.

As myth originated from an honest attempt at science, so legend originated from an honest attempt at history. It is found that, where there are no written records, stories tend to gather about a few great individuals or events. All of the stories of knightly deeds floating among the Welsh have gathered about a King Arthur and his Round Table. All such stories among the French have crystalized about Charlemagne and his Paladins. We know such persons as Arthur

and Charlemagne existed, and doubtless some of the stories told of them may be true, but the accounts as a whole are legend, not history.

And myths also get separated from the natural objects they explained and attach themselves to human beings. The story told to explain the conduct of the big sun-chief, in time may be told of some great earthly chief. The story of William Tell is probably such a sun-myth; for it is the sun who shoots his arrows of light at his children. On the other hand human deeds are referred to the gods, as the invention of canoe-making, picture-writing, and corn-planting, are to Hiawatha, and as all the laws of the Spartans and the Hebrews, the Mexicans and the Peruvians, are to some god who came down to earth and revealed them to man.

II. HISTORY AND SCIENCE.

5. History, or the Truer Story of Man.

History is the account of what actually happened in the past, as far as our knowledge enables us to reproduce it; and it aims to admit to its pages only what rests on sufficient evidence. It is the truer, not always yet the true, story; the historians are constantly rewriting old history to get it nearer the facts. For we must not think the books and the words of witnesses alone are evidence. We can dig up the ancient cities like Troy and Nineveh and Babylon, and learn how men lived, both from their houses and from their pictures and bas-reliefs. We can examine the caves in which they dwelt before they had any house, and we can find in the earth the stone weapons they

made before they knew of iron or bronze. And from their graves and burial-mounds we can learn much of what they believed about the gods and the dead.

Moreover, the legends themselves are history, not of the events they describe but of the men who told them. They show us, as the myths do also, how those men thought and felt and acted in regard to the gods and their fellow men. The legend of Abram sacrificing Isaac shows us that the Hebrews had human sacrifices once and when they outgrew it, substituted animals for the human victims. The story of the big sun-chief eating his children, shows us that cannibalism—even of a father eating his own offspring—was not unknown to Indians, just as the story of Cronos eating his children tells us the same thing about the Greeks; while the mother in each case saving the children when she could, tells us that mother-love was the first to assert itself in building up the human family. Therefore, legend itself is an important part of true history.

6. Science, or the Truer Story of Nature.

Science is the explanation of nature as far as we can at present understand it. But science is not something fixed and final. It is built up by the imagination from the facts men learn, and it is constantly changing, constantly growing better and nearer the truth. Each newly noticed fact, or new combination of old facts, enables the scientist to imagine a new and better explanation. Newton imagined light to be a substance moving through the air. The scholars of to-day imagine it to be a wave motion in an ether

which they have imagined to exist. Agassiz imagined species to be a thought of God and created all at once. Darwin imagined them to originate gradually as the result of natural selection of varieties. So we see that the science of one day, even though held by a Newton or an Agassiz, may by an other day be as discredited as any myth of our savage ancestors.

7. The Aim of Science and History.

Science and history, then, differ from myth and legend simply by being nearer the truth. In trying to put history in the place of legend, and science in the place of myth, we are trying to put the more true in place of the less true. It is because men are more careful of the truth to-day that we are able to detect so many myths and legends and discover so many truths to put in their place. And our future progress will depend upon our increased devotion to the truth.

QUESTIONS TO TALK OVER.

First Sunday.

1. What do we mean by legend? What ought we to do about a story for which there is no evidence? Have we yet learned to tell the exact truth? Do we try to do it in histories? In newspapers? In talk?

3. How did myth arise? Was early man right in judging this world by himself? Are we right in judging others by ourselves? Do we ever impute mythical motives to each other? Did early man err by being too poetic or too prosaic? Does science make man less poetic? Can any one begin to understand this

world without using his imagination? Can any one be religious without imagination?

4. How is Lincoln becoming a legendary hero?

5. In what sense is legend history?

6. In what sense is myth science? Must we understand how myth arose before our science is complete? How does science change to myth? To truer science? What does the word science mean?

7. On what does the progress of history and science depend? On what does each man's growth in knowledge depend?

How far are both our texts true? Do nature and man reason together?

Is Mythology a Disease of Language or a Phase of Thought?

Notes and References.

1. Enc. Brit. *William Tell*, *George Washington*, *Folk-lore*. On Enceladus see Virgil's *Aeneid*, bk. III., and Longfellow's poem *Enceladus*.

2. The robin myth is told in Whittier's poem of *The Robin*. For the *Crow* see Lang, II. 204.

3. An excellent account of the nature and origin of myth is given in Tylor's *Prim. Culture*, ch. VIII.—X. or in Lang, ch. I.—III. A short but admirable summary is to be found in the Enc. Brit., *Mythology*, also by Lang. A still briefer statement is in Clodd's *Birth and Growth of Myth*, ch. I. A good sketch of the subject, illustrated by fresh Indian myths, is given in the first report of the Bureau of Ethnology, p. 20. The discussion in the Bible for Learners is not so satisfactory, as it adopts the poetic and symbolic explanations of myth.

For the Piutes see Lang, I. 130. For the personification of nature see Tylor, *Prim. Culture*, ch. XI—XVII; and Enc. Brit. *Animism*, also by Tylor.

4. Enc. Brit. *Arthur, Romance*. Tylor, *Prim. Culture*, ch. X. Tennyson's *Idyls of the King*, and Longfellow's *Hiawatha*.

5. Enc. Brit. *History*. *Chaldea*, in the *Stories of the Nations*, gives some good examples of history dug up by the spade and put together by the imagination.

FOR THE CHILDREN.

1. Ask them about the sun and moon and stars; tell the Piute story; show how we must judge others according to our best, not our worst; how we must not get angry with the weather or the seasons, but make the best of them.

II., III.

How the World Began.

The Lord by wisdom hath founded the earth; by understanding
hath he established the Heavens.

Proverbs, III, 19.

To the open ear it sings
Sweet the genesis of things,
Of tendency through endless ages,
Of star-dust, and star-pilgrimages,
Of rounded worlds, of space and time.

Emerson.

I. ACCORDING TO LEGEND AND MYTH.

Everywhere we find stories which try to explain how this world was made. These old stories are not entirely true but they contain true thought. They show that early man felt there was intelligence and purpose and love in this world. And some of the tales told by the more cultivated nations hint at the grand truth that there is one Power which wills all things, that there is a Unity which makes all nature a great Universe. The noblest and truest, as well as the simplest and sublimest of all these outgrown stories is that told by the Hebrews.

I. The Bible Story.

The Bible Story of Creation is familiar to us all. The world was shapeless and empty till "the Spirit of God

moved upon the face of the waters." Then "God said, Let there be light: and there was light." That was "the first day;" and the next day he said, "Let there be a firmament." And each day, by speaking the word, he created some part of the world and its contents, ending on the sixth day with animals and last of all man "in his own image," and resting on the seventh day.

2. Other Creation Stories.

The Babylonians also have stories of Creation, almost equally fine. They are found written on the brick books which have been recently dug up in the ruins of the cities that once existed along the Tigris and Euphrates. No complete copy of such a story has been discovered yet, but from the fragments we learn that, many centuries before the Bible story was written, the Babylonians believed that their gods created the world for them very much as the Jewish God created it for the Jews. Before the heavens and earth were created they say, the Abyss and the Chaos-of-Waters were "Father and Mother of them all." Then the gods created the light on the first day, and the firmament on the second, and the earth on the third, just as in the Bible account. But with the earth there came into being a wild and monstrous brood of Chaos; and the fourth day was taken up in destroying these creatures and clearing the earth for better creatures that were to follow them. The fifth day was occupied with the appointment of the heavenly bodies. No fragments have been found yet telling us what the gods did on the sixth and seventh days. But we know that the Babylonians regarded the sev-

enth day as a day of rest, and that they believed their god, Merodach, created them out of clay—making it probable that the sixth and seventh days were occupied in the same way as in the Hebrew story.

The Phœnicians were the nearest neighbors of the Jews and they had a story of Creation somewhat similar to the Hebrew Story. In the beginning there were Breath and Chaos. The Breath wedded Chaos, and their offspring was given a name meaning "Mud," and from him all things came. Mud was "in the form of an egg, and he lighted himself up and the sun and the moon and the great orbs" shone. Then were produced clouds and rain and thunder and lightning, and the animals which had already been created but were motionless and senseless, "were awakened by the rumbling of the thunder and began to move upon earth and in the sea."

These two stories are from nations living near the Hebrews and related to them, so that the resemblance might be explained as the result of borrowing, one way or the other. But here is a story from the Quiches, who live in Guatemala, the other side of the world from the Hebrews. They had, when discovered by the Spaniards, a sacred book called the Popul Vuh. In it we read that in the beginning there was "nothing but firmament and peaceful sea." Alone were the Creator, the Ruler, the Feathered Serpent, they who give life. "They spake. They said, 'Earth,' and on the instant it was formed, like a cloud or a fog." And the Mountains appeared, like lobsters in the waters. Trees covered the hills, and beasts and birds filled the forests. Then these creatures were told by their Creator, "Speak our name." But they

did not, and so were doomed to be killed and eaten; and men who could speak their Creator's name were then created.

3. Their Origin.

But where did such noble thoughts as these come from? Where did men learn these exalted ideas about the creation of the world by the Creator simply speaking the word of Command, so much like our own conception of an Infinite Will willing all things? Such lofty ideas did not come into men's minds all at once. They grew up gradually. Successive generations and races each tried to answer the question we are still puzzling over: Whence came this world and what is it?

The earlier races were probably like the most savage tribes to-day who have not yet got so far as to enquire about this world as a whole. They grapple with the parts first. They can tell us the origin of sun and moon and stars, winds and waters and plants and animals, much more commonly than of the world as a whole. And in explaining these parts they are apt to start with the simplest explanation first—that it was a being like themselves, or an animal like those they see about them. They judge these things by themselves.

The Hottentots, for example, tell us that the sun was a man who used to live among them and give light from his arm-pits, like a fire-fly, and that he was thrown into the sky one day by some rude boys. While the Eskimos explain the sun as a woman who ran away from her lover, the moon, and jumped off the edge of the earth into the sky and was followed

by her lover, whose face she blackens as often as he overtakes her.

But when men attained a little higher social organization, they conceived of the Sun as a big Chief, as the California Indians did. Then with the knowledge of boats he is a ferryman paddling across the blue sky, as the Babylonians and the Egyptians believed, or he is a charioteer driving his team over the heavens, as the Greeks thought, when they had learned the use of horses and wagons.

And with larger and nobler ideas, the Sun, though still anthropomorphic, was some god or man who had sacrificed himself to light up the world, like the Mexican Sun and Moon, who had become luminaries by leaping into a blazing fire. The Stars also were thought of in the likeness of human beings, as the children of Sun and Moon, a belief of the Malays in Asia, as well as of the Piutes in America. The winds too were persons, as the West Wind, among the Indians, was Hiawatha's father, and as the North Wind, among the Greeks, was the lover of a young lady of Athens. And the clouds were gigantic birds in America, called Huricans, giving us our hurricanes; while in India they were a gigantic dragon who dwelt on the mountain tops and drank up all the water. Only when Indra had pierced him with his lightning would he yield the moisture to the thirsty land. That cloud-dragon became the Ahriman of Persian religion and the Old Serpent, Satan, of Hebrew theology.

Later, when men's brains grew larger and they began to put these different parts together and try to make a single whole of them, they fancied the world

might be made up of the members of some slain monster, as the Norse made Ymer's body furnish all things, his skull the sky, his brains the clouds, his flesh and bones, the rock and soil, and his blood the water of the seas. The Babylonians, the Chinese, and the Hindus had a similar explanation of the world as a whole. And when men thought to enquire how the original mighty monster came, their obvious answer was that he or she was born of parents, of Ice and Warm Air, like Ymer, or of the Abyss and Chaos-of-Waters, as the Babylonian Tiamat was, or of Breath and Chaos, as the Mud of the Phœnicians was. Another ingenious and beautiful explanation of this world is that it came from a magic egg laid by a mysterious bird from far-away. That was the Finnish belief. Our own ancestors held that the world was a great tree, its branches heaven and its roots hell, while we dwelt between the two. These were all real advances. They were attempts to get unity out of diversity, and to give the great world-soul a correspondingly great body, like man's, or like the egg from which so many creatures came, or like the mighty, heaven-high tree.

But as men discovered metals, made utensils, and built houses and machinery, they were able to imagine a mechanical explanation of things. An Asiatic people said the sky was a great bronze kettle, inverted and held up by a string. The Greeks more artistically described it as a crystal vault hung by a golden chain from the throne of Zeus. The Hebrews made it a floor of brass, while the Shoshones call it a sheet of ice.

Of course only a northern people would think of

it as made of ice, and only a roving race would explain the stars as the camp-fires of the departed souls on their way to the Happy Land. While only the Pueblo tribes would hit upon the idea that the world was a great seven-story pueblo, two stories below and four above the earth-floor. And only when men had devised machinery would they think of explaining the world as a great Machine of seven concentric crystal spheres, spinning on the same point at the north pole. That was the explanation of the later Greeks and Romans. But such an explanation leaves the domain of Myth and approaches that of Science.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story of Science.

Of course we have no eye-witness to tell us how the world was made. No human being was present when the foundations of the earth were laid in the great deep of infinite space. We can only imagine how it was fashioned from the traces we see in the world itself. And scholars who have studied those traces most carefully imagine that our solar system came somewhat as the Guatemalan bible says it did—"like a cloud or a fog." They think there was a cloud of flaming gas or of clashing meteors, coming as mysteriously as a cloud comes in the clear sky, condensed from invisible atoms. And as the cloud may condense into raindrops or even congeal into round hail stones, so the cosmic cloud condensed into drops which we call sun and planets, and later congealed, in the case of some planets, into solid globes like the Moon or the Earth.

But it took not one day, nor one week merely, but millions upon millions of years.

This is what is called the "Nebular Hypothesis," and we must remember it is only an hypothesis. We do not know that it is the true explanation of how the world was made. It is the explanation that seems true to the scholars of to-day, though the scholars of the future may find that it is not wholly true, just as we have found that the explanations of the past are not wholly true. But the wonderful photograph of the Nebula in Andromeda taken some years ago, and reproduced in the Century for October, 1890, seems almost to demonstrate the truth by showing us a glowing mass of matter actually circling in concentric rings, with a large nucleus at the centre and a smaller nucleus in each of the rings about that centre.

And this Nebular Hypothesis links itself with the great theory of Evolution, a theory which imagines that this whole universe has grown gradually, as the flower grows out of the earth or the ice-crystal out of water.

5. The Origin of the Story.

How did men ever imagine such a strange story so strangely confirmed by this last photograph? It is easy to see that the old explanations would have to be given up as soon as men came to observe nature more closely. They would find that the Sun did not heed their prayers or their threats and that it came and went without the slightest irregularity such as human beings and animals show. The Incas had been taught to worship the Sun, as a chief and as their own early ancestor; yet two of them declared the sun could

not be a creature acting voluntarily because he moved so regularly.

And as men thought more and learned more, some skeptic, who ventured to question the beliefs of his fathers, would be sure to suggest that the Sun was not a person at all, but was a hot mass of matter, as Anaxagoras did among the Greeks. He would be called wicked and persecuted, no doubt, as Anaxagoras was, but his view would finally prevail. And the other animistic explanations would be given up in the same way.

And when men had been driven by what Galileo saw through his telescope to adopt the Copernican system, the fact that more than two hundred planets revolve in the same plane and the same direction around the sun, would compel men to imagine that they resulted from some common cause. Then the rings of Saturn would suggest a circling belt of matter as the earlier form of the solar system. This idea occurred to both Kant and Laplace independently. And it was found that such a circling cloud would, by the laws of physics, produce something similar to the solar system.

6. The Meaning of this Story.

Thus we see that by trying to discover the truth about this world, man has been led on from the crudest and least truthful guesses embodied in the myths and legends of the lowest savages, to the marvelous conception of a Universe of all-pervading and unchanging law—a conception wonderfully verified by each newly discovered fact. And with each newer and truer explanation of this world we find its mystery

deepening. It almost seems as if the human mind were intended to go on forever learning new truths which only led to new mysteries. Perhaps the mysteries are the hand of the Infinite beckoning his children onward toward Himself.

QUESTIONS TO TALK OVER.

Second Sunday.

1.—2. How can a story be not true and yet contain a true thought? What is the true thought in the Bible Story? in the others? Is it more important to have true thoughts or true facts?

3. Did people begin to explain the world as a whole, or piece by piece? What suggested the idea of Unity at first? What convinces us of it now? When did men begin to think of the world as a machine? Is it a machine? Is a plant a machine? Is an animal? Is a man?

Do men still believe that this Universe is the infinite body of an Infinite soul? of which we are part?

Third Sunday.

4.—5. Is the world of Science more beautiful or less than the world of Myth? How far ought beauty to influence our belief? Ought this world to be perfectly beautiful? Why? Need it seem so to us? Why not? Must we be able to see the purpose of everything?

Young says:—"The undevout astronomer is mad." Is he?

Can you give an instance of the Creator doing a thing by wisdom—that is, by knowing how?

Is the One who should make a flower grow out of a seed less a Maker than one who should make a wax flower? How about the One who should make a Universe grow? Does Evolution imply Involution?

Ought we to expect to find the whole truth? What would the future be for one who had found the whole truth?

Notes and References.

1. Gen. I. 1—II. 3. Simmons, *The Unending Genesis*, I. Bible for L., bk. I., ch. I.
2. Enc. Brit., *Adam, Cosmogony*. Lenormant, Appendix I., has the chief sources of Phœnician and Chaldæan cosmogony. Sayce, *Hibbert Lectures for 1887*, ch. VI. has the most recent discussion of Babylonian Creation Stories. For the *Popul*, *Vuk* see Enc. Brit. vol. XVI. 208.
3. The best general collection of cosmic myths of savages is in Lang, ch. VI.—X. He gives a smaller collection in Enc. Brit. *Mythology*. American myths are found in Bancroft's *Native Races of the Pacific States*, vol. III.; and in Brinton's *Myths of the New World*, and *Am. Hero-Myths*. Lenormant, ch. I., has many old-world myths of creation, and a few other's are found in Clodds *Birth and Growth of Myth*, ch. III., VII., IX., and his *Childhood of Religion*, ch. II.
- 4—5. Simmons, II—IV., and VIII. Brooklyn Eth. Ass. *Evolution*, p. 55. Enc. Brit. *Nebular Theory, Evolution*. Laing, *Problems*, ch. II. Clodd, *Story of Creation*, ch. VI.
6. Spencer, *First Principles*, pt. I.

FOR THE CHILDREN.

II. Ask them how the world was made; tell some simple story of creation; show how much higher making a growing flower is than a wax flower; a machine that makes watches than a watch.

III. Ask about a cloud; describe it changing to rain, hail; where it comes from; how it cools; how built up by atoms; show them how plants grow by cells; how man grows; ask who the builder is.

IV., V. How The Floods Came.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air.

Genesis, VI. 7.

The hills are shadows and they flow
From form to form, and nothing stands:

They melt like mists, the solid lands,
Like clouds they shape themselves and go.

Tennyson, In Memoriam, CXXII.

I. ACCORDING TO LEGEND AND MYTH.

We have seen that Creation stories are to be found everywhere. Hardly less universal are stories of a devastating deluge which is usually represented as destroying all save one pair or family. And such floods are generally said to have been caused by some careless or malicious act of the gods. This world would be a sad place for us if its makers were either careless or cruel, as these tales declare. Let us see, then, how far we can lay them aside as outgrown, and put in their place the truer and kinder story of science.

1. The Bible Story.

The Bible tells us that God was angry with men because of their wickedness, and repented that he had made them and determined to destroy them by a Deluge, saving only Noah and his family. But we have two accounts of how he did it. In one, the rain began a week after Noah entered the ark, and lasted forty days and forty nights; and then in fifty days more Noah sent forth the dove, which returned to him. But seven days later the dove did not return when sent forth; and in another seven days Noah and the rest came out of the ark, just 101 days after they entered it.

In the other story the Deluge begins the same day that Noah enters the ark, and the fountains of the great deep are broken up as well as the windows of

heaven opened; and it is just 365 days from the time he enters till he comes out. And seven animals of a kind are taken in one story and only two in the other. The two stories are intertwined in the Bible account, but you can pick them apart by the name of the deity who brings the Deluge. It is "the Lord" in one account and "God" in the other.

2. Other Deluge Stories.

The Chaldæans have a similar story. It is found in the brick books dug up in the ruins of the cities of Mesopotamia. According to this account the tenth king from the beginning was Xisuthros. He had reigned 64,800 years when he was warned in a dream that the gods were going to destroy the world by a deluge because of the wickedness of men. He was ordered to build a ship 900 feet long by 90 feet wide and high, and take in it his family and friends, and birds and beasts, and food enough for them all. He takes 10,000 measures of food, and uses 10,000 measures of bitumen in pitching the boat. Then he employs a pilot and tries his ship in the ocean; and finding it safe, he embarks his family and servants and all the rest.

Thereupon the water falls from heaven and bursts up from the abyss, so that the very gods were frightened and climbed to the top of the highest heaven. But "man returned to clay." Six days the terrific cataclysm lasted and on the seventh day it ceased. Then the boat grounded on Mt. Nizir and seven days later Xisuthros sent forth three birds. The dove and swallow returned, but the raven remained to feed on the floating corpses. Then he sent forth his people

and they offered a sacrifice to the gods, who "smelled the sweet savor" and were pleased—all save Bel. He wished to finish the human race completely, but he was persuaded by the rest to let famine and pestilences and wild beasts devour them instead of destroying them by a flood again.

Like stories are found in other countries. In Africa the heavens fell and let the water down; in Greece it was the wickedness of the men of the Bronze Age which made Zeus drown all but Deucalion and his wife; in Lithuania, in Britain, in Scandinavia and elsewhere in Europe, we have similar stories; in Asia, besides the Hebrews and the Chaldæans, the Chinese have their deluge story. They tell us that an evil spirit broke the pillar of heaven and so let the water down; the dwellers around the North Pole both in Asia and America have such stories; America, both North and South, is full of them; even in Australia and the Pacific islands they are to be found.

3. Their Origin.

How did all these stories originate. Must we suppose there were really Deluges sent by an angry God? If we had only the Hebrew legends we might think they were the confused traditions of some local flood that really came in the valley of the Tigris and Euphrates; and if we had only a few Asiatic and European stories, we might think they were borrowed from some common source, as the Hebrew legends are evidently borrowed from the early Chaldæans. But when we find them all over the world and even in the Islands of the vast Pacific, we can hardly be-

lieve that they were either borrowed or originated from some local flood.

It seems more likely that they originated in the attempt the human mind makes everywhere to answer the question, Whence came this world of people and animals? It is impossible for even the civilized mind to imagine an absolute beginning of anything. The savage gets over that difficulty by assuming that the present world was not the first. There was another before it, which was washed away by a deluge. Originally it was only an accident that caused the flood. The support of heaven gave way, as the Negroes of Africa say, or a fisherman caught his hook in the hair of the god and so angered him, as the Tahitians report. But as savages develop they acquire a sense of sin; and in the higher races we find the destruction of the first world attributed to the wickedness of the people, as in Greece, and Egypt, and Mexico, and the Fiji Islands.

That it is probably a cosmic myth and not a distorted history is shown further by the way the higher races make it one of the epochs of creation. The Mexicans, for instance, say the first world-age was ended by water, the second by earthquakes, the third by cyclones, and that the present age will be ended by universal fire.

The Popul Vuh has a like series of ages. One of them was ended by water, which destroyed some unsatisfactory clay men, and another by fire which consumed some equally worthless wooden men. The Iranians have a flood of water to wash the earth from evil spirits before creating the present beings; and a flood of fire will purify the present world at the last day.

The Hindus, who were the most philosophic of races, were not content with two or three such previous worlds. They imagined there had been an infinite number of them, each starting from universal water and ending in universal water.

The Hebrews have two such watery beginnings—one at creation, when God created the formless water and then fashioned all things from it—and the other at the Deluge, when he repented of his first world and washed it away. And the Hebrew flood was also a part of a more extensive system, starting in universal water and ending in universal fire, with only the worthy remnant saved in each case. The destruction of Sodom and Gomorrah, with the salvation of Lot and his family in a cave, is probably a similar legend of a wicked world ended by fire. The survivors, we are told, thought they were alone on the earth. In America there is a legend which represents all mankind destroyed by fire, one couple alone being saved in a cave and repopling the earth. All these stories are evidently only savage attempts to explain the beginning and the end of the world.

The particular form each story took would doubtless depend upon the surroundings. Islanders would make it a tidal wave, as the Tahitians did. River-valley dwellers would make it like their annual flood, only far greater. And the longer of the two Hebrew stories is found to correspond exactly to the periods of rainfall, rise, flood, and fall of the rivers of Mesopotamia. It starts at the beginning of the rainy season, the 17th day of the 2nd month, and the flood begins to subside five months later; and the story ends on the 27th day of the 2nd month, just 365 days after it be-

gan. Manifestly some local philosopher took the yearly course of the river as the key to explain the end of the former world and the beginning of the present.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story of Science.

Science finds no trace of any deluge like those of the legends, but it tells us of the incessant action of the water, leveling mountains and covering continents. As the earth cools, it contracts and its hardened outer surface becomes too large and so wrinkles, as a coat-sleeve wrinkles on a bent arm. The hollows of the great earth-wrinkles form the seas, and the ridges, the dry land, and on the ridges come the smaller wrinkles of the river valleys. The rain and the waves and the rivers tend to wear these ridges down and wash them into the ocean, where they fall in layers on the shallow sea-floor along the shores and are hardened into stone again. The ocean has probably covered all the continents, for there are traces of the action of sea-water even on the highest mountains; but the ocean-beds have probably never been dry land. They were the deepest part of the wrinkles and remained so, only growing deeper and deeper each century, sinking as the earth cooled and shrank, and thus making the ridges seem to rise.

The Alps have thus risen and been again washed down to the surface of the water twice since life appeared in Europe; for the fossils of early life, of the Mastodon and its contemporaries, are found in the

successive strata of rocks thus laid in the sea-water. A third time it has risen before it was eroded to the water's edge. And still a fourth time it has been lifted up and has tilted the petrified beds of fresh water lakes as high as the top of the Righi. This last elevation took place since man began to dwell on the earth; and the mountains are probably rising still, though at a rate too slow to be measured. It has been calculated that one or two feet a century would be a fair estimate for the upward growth of the broken crest of the ridges, while one foot in thirty or forty centuries is the average rate of the upward growth of a whole continent.

The present mountain ranges will probably never be washed down to the sea-level again. They have permanently distanced the water and escaped from its hands. They will probably steadily grow in height while the continents grow in breadth and the oceans in depth, till the water finally disappears leaving more than double the present altitudes.

While the land is thus being washed down and spread out in strata, the plants and animals living during the process are apt to leave traces of themselves in the newly formed rocks. We find the footprints or bones or feathers or shells, or even the impress of the bodies of living creatures, and the leaves and stocks of plants, modeled in stone. The lowest layer of rock would naturally contain the earliest creatures, and the later layers their later descendants. By thus studying the different leaves of Nature's great stone book—Nature's Museum and Herbarium of her past forms—the order in which life grew on this globe has been roughly ascertained, and it shows us that the

Bible legend of creation—beautiful and picturesque as it may be—is only a legend.

5. The Origin of this Story.

The presence of fossils in the rocks forced men to explain them in some reasonable way. It was evident that they could have been put into position only before the rocks were solidified. And the layers of rock one above another, suggested that they had been formed by water washing down the earth into sand or mud and bringing along with it leaves and feathers and bones, as water does now. When the sand and mud hardened into rock we should have fossils such as we actually find. The presence of these water-laid rocks on the mountains at first made men think that the deluge story was true and that the waters had been higher than the mountains. But the tilted and bent and broken condition of these layers make it quite certain that they have been forced upward and broken since they were spread out in the ocean, and that the mountain tops have been down in the sea and not the sea upon the mountain tops.

6. The Meaning of This Story.

Do we find any trace of carelessness or malice in this story of Science? Does it not rather show an infinite Patience and Foresight caring for man? If there were no wrinkles in the earth it would be completely covered by an ocean two miles deep, with no dry land at all. It is the wrinkles that give the land, and it is the wind and rain, the rivers and the waves which crumble the hard rock away into fertile soil and

spread it out in fruitful fields. For millions of years, seemingly, the powers of nature, with busy hands, have been preparing this world for man, have been planting a Garden of Eden for him millenniums before his advent. Can we not say with Marcus Aurelius: There is no malice in the Universe?

QUESTIONS TO TALK OVER.

Fourth Sunday.

1.—2. Is the Creator vindictive according to the Bible Story? according to the others? Could an Infinite being repent of his deeds?

Do the two Bible Stories contradict each other? Are they physically possible?

3. How could the form of the story be explained? How could its purpose and result—its leaving the earth clean to start anew—be explained? Do men like to have all their stories complete with beginning and end? Have they imagined an end for the world? Is there any absolute beginning or end in real life? to our life? our acts? Is our character the result of some one new start, or of all the old starts? Do we grow better by washing away the past or by using it to build the future on? Can we wash away the past at death?

Would a world that has taken so long to grow be likely to end suddenly? or without leaving some lasting results?

Fifth Sunday.

4.—5. What was the chisel which carved the earth into its present beautiful form? Who held the chisel? What is the brush which paints the sunset? Who wields it? Can we think that the strata of the

earth were intended for our school-book, when we grew old enough to read it? Who wrote it? Who teaches it? Is it a Bible?

6. Does our newer knowledge of the infinite Patience and Wisdom of the being who has prepared our earthly home increase or lessen our reverence and love for him? Is there any trace of malice in convulsions like the Great Ice Age? Can we think of them as sweeping away the less worthy to allow only the more worthy to survive? How about the Conemagh disaster? Can affliction destroy the bad and make the good better? What is the truth in our first text?

Is this world planned for us or we for it? What become of the misfits?

Notes and References.

1. The story of the deluge caused by God (Elohim) is to be found in Gen. VI. 9—22; VII. 11—16, 18—22, 24. VIII. 1, 3—5, 13—19; IX. 1—17. The one caused by the LORD (Yahweh) is in Gen. VI. 5—8; VII. 1—10, 17, 23; VIII. 2—3, 6—13, 20—22. The two stories are distinguished by different type in Lenormant, 24—33. Bible for L. I., 69—84.

2. Enc. Brit., *Deluge, Mythology*. Lenormant, ch. VIII., and App. V., has a large collection of deluge stories. Others are found in Baring-Gould *Legends of P.*, ch. XV., and Doane, ch. II., and Brinton, *Myths of the New World*, ch. VII.

3. Dr. Brinton, in *Myths of the New World*, explains the deluge stories in the same way that I do. Dr. Cheyne, in the Enc. Brit. (Art Deluge) adopts an explanation which makes them "Ether-Myths." Lang (vol. I. p. X.) thinks that they "possibly rest on some universal fact."

4. Simmons, VIII. Clodd, *Story of Creation*, ch. IV. Enc. Brit. *Geology*, Brook. Eth. Ass., Evolution, p. 79. Laing, *Problems*, ch. I—IV.

5. *Pop. Sci. Monthly*, Sept. 1890.

FOR THE CHILDREN.

IV. Tell the story clearly; draw the contrast between a good parent who is patient and kind and helpful, and a bad one who loses patience and kills his children; how should they treat their friends, pets, toys.

V. Ask them about threshing-machines; how men get clean wheat by blowing chaff away, how they get strong insects by blowing the weak winged out to sea, as on the Canaries; swift horses by wolves eating the slow; show how they get good men by locking up bad; how God froze out the lazy by the great Ice Age.

VI. How Man Began.

So God created man in his own image.

Genesis, I. 27.

Striving to be man, the worm

Mounts through all the spires of form.

Emerson, Nature, I.

I. ACCORDING TO LEGEND AND MYTH.

Some men, like Lincoln, are described as self-made men. And they are apt to be honored the more by the world because they have, in a certain sense, made themselves. But surely all men ought to be judged in the same way. No man can deserve any credit for his acts unless he is self-made. If he was made by some one else and set to running, like a steam-engine, then his maker may deserve credit for his acts but the man himself cannot. And in that case the man cannot hope to be able to change himself any more than the engine can. Therefore it is highly important to know, as exactly as we can, how man was made, whether by himself or by some external maker, as so many of the old stories tell us.

1. The Bible Story.

There are two Bible stories of creation and the second is the fuller in its accounts of man. In that we are told that the Lord made man out of "the dust of the ground and breathed into his nostrils the breath of life." Then, after creating plants and animals, the Lord caused a deep sleep to fall upon Adam; and he

took one of his "ribs," and made woman of it. But the words our English bible translates "ribs" means "sides" everywhere else in the bible. And the ancient Hebrews, like the modern Shakers, understood it to mean "sides" here. They thought that man and woman were created in one body, joined together back to back, and were afterwards separated and made independent of each other. They thought also that the first story stated the same thing, when God is said to have made man in his own image, "male and female," and "called their name Adam." "Adam" was the proper name of this first double being, apparently.

2. Other Stories.

The Persians, who ruled Babylon at the time the Hebrews were captives there, had a similar story of the creation of man and woman. A plant grew up out of the earth and produced such a double being joined at the back. Ormuzd cut the being from the plant and separated it into two, male and female.

The Chaldæans also had a legend that the first creatures made were thus united, and the Hindus had a like story in the Rig Veda, the Hindu Bible. The Australians tell us that Pund-jel, their god, made the first people of clay, with bark for hair, and breathed into their mouths and noses; and they arose and walked. The Greeks said it was Prometheus who made the first men of clay, and that Zeus ordered the winds to breathe into them.

3. Their Origin.

How shall we explain such stories as these? Of course, if the first man were like the Adam of the me-

diæval Miracle plays, who "went across the stage to be created," he might be able to tell his descendants how he was made. But if he were really created, then he could know nothing of the process, save as far as he could guess it from what he saw about him after he was created. And the stories of the different peoples are only such guesses.

The simplest answer to the question of man's origin is that he came from some where else, a cave, or a hole in the ground. And some tribes in Africa and America have not got beyond this simple and temporary guess. But others, seeing how plants grow out of the earth, imagined the first people grew in the same way, like cabbages, as the Greeks thought, or like reeds, as the Zulus and the Japanese imagine.

Another answer still more common, was that man was descended from some animal by slight or more considerable variations. An Australian tribe thought men were an improvement upon lizards. The American Indians claimed to be derived from coyotes or turtles or bears, or other animals, and often kept the name of their original ancestor as proof of such descent, calling themselves the wolf-clan, or the turtle-clan. One tribe of Greeks said that they were changed from ants by the kindness of Zeus; and they still called themselves Ants. While the Bushman has a tradition that snakes were changed to men by the blessing of god—a story just the reverse of that in the Bible, where the snake used to walk and talk, but is compelled to creep in silence because cursed by the Lord.

But when men learned how to carve wood and to make clay vessels, they had a new explanation of their

origin. They had been made out of wood, as our own ancestors said and as was believed by the Quiches on the other side of the world; or they had been moulded from clay as scores of people say all over the earth, clay mixed with snow in the North, and clay mixed with the sweat or the blood of the gods in the South. And in Egypt, where the potter's wheel was in use, the great God, Khnum, had made the Egyptians on the same great wheel he used in making the earth, while the inferior gods had made foreigners as best they could without the help of any wheel.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story of Science.

Science tells us that man, like all other creatures, has been evolved from lower forms. All life on this earth was once no higher than the single cell. But the single cell was subject to variations, and those individual cells which took advantage of all the favorable upward variations, developed steadily, generation after generation, into something higher and better, into fish, reptile, mammal, man. Man has become superior to every other creature simply because he has struggled to improve harder than any other creature. Life has been a long contest in which victory and higher life come only to the one who proved himself worthy of it by vanquishing his rival. It was the fish which conquered in the battle of life that grew into a reptile. It was the reptile which surpassed all other reptiles, that grew into a quadruped; and it was the quadruped which showed the most energy and skill that got upon its hind legs and used

its fore legs for hands and gradually grew into man. But it has taken millions of years for man to thus grow up from the single cell.

5, The Origin of This Story.

This story is only a guess like the others, but it is one that rests on far larger knowledge than that. It has been found that from the highest to the lowest forms of life there is a constant gradation. Throughout wide intervals each creature is separated from its nearest fellow by a difference so slight that the two might be children of the same parent. Yet there are and have been so many individuals that their combined differences make up the difference between the crocodile and the bird, the dog and the horse. Darwin was the first to point out that there was no real line dividing one species from another, and that each species might be derived from the one next below it, and that the combined differences of all the individuals and species might make up the difference between the monkey and the amœba.

If they could be thus derived by variation and natural selection it was superfluous to bring in special creation. That birds might be derived from reptiles, we see hinted in butterflies and dragonflies, and that quadrupeds might be derived from fish we see hinted in the case of the frog and the tad-pole. Frogs are born fish, with gills and tails, and in a single lifetime they grow into air-breathing, four-legged creatures.

Furthermore, as men study the record of the rocks they find that life appeared in just the order it would have appeared if each higher species were derived

from the lower. We find fish before there are any traces of reptiles; and it is only after the reptiles that the birds begin to be found, at first with the teeth and tails of reptiles; and mammals come only after reptiles and amphibians.

And man himself has not a single bone or muscle which cannot be paralleled in the other animals. If man is made in the image of God then monkeys must resemble God very closely. Even savages have seen this resemblance, and some of them have imagined that the monkeys, were an earlier and unsuccessful attempt of the gods to create man. And internally man's organs are those of a quadruped. The muscles were evidently developed to hold those organs in place with the body horizontal and not erect, and they often fail to keep them in place now and so cause dangerous and painful diseases.

But strangest of all is the fact that before each child is born he has passed through a stage of life when he had gill-clefts like a fish, and another stage when he had a tail longer than his legs, great-toes at an angle with his feet, his body covered with hair, and his brain like that of a monkey. There is no reasonable way of explaining such a growth save as we explain the similar growth of a frog and a butterfly—by guessing that as there was a time when the ancestor of the frog was only a fish and the ancestor of the butterfly only a worm, so there was a time when the ancestor of the human being was only a tree-climbing quadruped with tail and hair, and a still earlier time when that being was only a water-breathing creature. Thus men and animals take their place in the great process of world-growth called evolution.

6. The Meaning of this Story.

Man is self-made, then, according to the stories of science. His hands and feet, his eyes and ears, his mental and moral qualities, have all been made by himself. He is superior to the reptile because he has chosen to be and has striven to be. And there is no reason for thinking that man cannot go on climbing in the future, if he still chooses and strives to do so.

QUESTIONS TO TALK OVER.

Sixth Sunday.

1.—2. Do any but self-made men deserve honor? Was man self-made, according to the Bible story? According to the others?

3. How could man know the story of his creation? What truth in the story of his growth from the ground? in his variation from animals? When did men think of carving and moulding as the method of Creation? How has man been carved and moulded?

4.—5.—6. How has man risen by variations? Could he have descended at any time? how? Can a man be made good by any external power? Can a nation? a world? Why not? How has man become superior to all other creatures?

What can the butterfly teach us of the past? of the future?

Does nature select the morally best in man? If not how does it happen that men are morally better now than in the past?

Can we decide which qualities are right by seeing which nature allows to survive? When a Jesus or a Socrates dies do their qualities perish or survive? Can our two texts both be true?

Notes and References

1. The Story of Creation by God (Elohim) is in Gen. 1—II. 3; that by the LORD

God (Yahweh Elohim) in Gen. II. 4—25. Compare Gen. V. 1—3. *Bible for L.* Bk. I. ch. II. For the Creation of Eve from Adam's side, see Lenormant, p. 61.

2. Enc. Brit. *Adam, Mythology, Anthropology, Archaeology.* Doane, ch. I. Baring-Gould, *Legends of P.*, ch. II. and III. Laing, ch. VII.—IX. Brinton, *Myths of the New World*, ch. VIII.

4. Simmons, ch. IX.—XII. Lang, *Mod. Sci.*, ch. IV., and VI.

5. Enc. Brit. *Evolution.* Clodd, *Story of Creation*, ch. VIII.—X. Darwin, *Descent of Man*, ch. I.—IV. Wallace, *Darwinism*, ch. XIV.—XI. Powell, *Our Heredity*, p. 1—100. Brooklyn Eth. Ass. *Evolution.* p. 161.

FOR THE CHILDREN.

VI. Ask how man was made; tell a story of man's creation; tell them how he made himself by climbing up variations as a child walks up stairs by trying; illustrate by dragon-fly, living in water as a creeping thing, climbs a reed into air, bursts old shell, becomes new being in new world: but must climb for himself.

VII.

Man's Early Home.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Genesis, II. 8.

Eden, with its angels bold,
Love and flowers and coolest sea,
Is not ancient story told,
But a glowing prophecy.

Elisa Clapp.

I. ACCORDING TO LEGEND AND MYTH.

Now we come to a place where the God of the myths and legends seems to be kinder to man than the God of science and history; for the early home of the older stories is far more pleasant than that of the new story. But if the new story is nearer the truth, we must accept it even if it does not seem so pleasant as the old. And perhaps by studying the stories we

shall find some reason for thinking that the later story is the best for us after all.

1. The Bible Story.

We all know the beautiful story of the Garden of Eden. Eden means "pleasure," and it was a sort of pleasure ground which the Lord planted for the first man. The garden had every tree that was pleasant to the sight and good for food, and there were no thorns nor thistles. All that Adam had to do was to prune the trees and eat the fruit. And there was also a tree of life in the garden, so that man need never grow old or die. That was a pleasant time indeed!

But woman was created out of man's side; and then she was tempted by the Serpent to eat of the one forbidden tree in that garden—the tree of the knowledge of good and evil. And she in turn tempted man and he also ate of the fruit, though the Lord had told him that he must not. Then the Lord, when walking in the garden in the cool of the day, found out what Adam and Eve had done and was angry with them; and he cursed the serpent so that it could not walk or talk any longer; and he cursed the woman so that she should suffer and be the man's slave, and he cursed the earth, so that man would have to work hard to get any food out of the ground. And he was afraid of Adam and Eve because they had become like the gods, knowing good from evil; and to prevent them from becoming wholly like the gods, by continuing to eat of the tree of life, he turned them out of the garden and stationed some griffins and a flaming sword to keep the way to the tree of life closed to men. And since then serpents have had to crawl,

women have had to suffer, men have had to toil, and all have had to die.

2. Other Stories.

This seems to us a very strange story, but the world is full of just such stories.

The Persians have a similar story or rather two of them. According to one, the first man, Yima, lived sinless for a thousand years; and during that time there was no sickness or old age or death upon the earth, no fierce heat or cold, no fear or unhappiness of any sort. But as soon as Yima sinned, all this happiness vanished. According to the other story, the first pair of the present world grew up, like a plant, in a beautiful garden full of all delightful herbs and trees, and they were destined for eternal happiness. But the evil spirit, under the form of a serpent, tempted them to eat fruit and flesh and wear clothes; and so they lost all their happiness.

Farther east the Chinese tell of a garden and a fountain of immortality which were theirs before women came and tempted them to sin. In Madagascar also there was a garden in which the first man lived in perfect happiness till he partook of the forbidden fruit. In Africa, we are told, the first pair were fed at God's own table till the woman was tempted to cultivate the ground. Since then God has refused to give them food and the women have had to earn it by the sweat of the brow. The Greeks, too, had their Golden Age, when the gods walked on the earth and there was nothing but happiness in the world and men were still mere boys at the age of a hundred. But they lost it all by sin.

Such are the stories of primeval happiness—plenty and long life—which we find everywhere in the Old World. And they are quite as common in the New World.

In the far north the Dog-rib Indians say that originally there was plenty to eat and no sickness or death. But there were two sorts of fruit on the earth, white and black. The gods forbid their eating black. They ate it, and sickness and death and all unhappiness was the result; and nothing but black fruit has grown on the earth since then. The Aleutians claim that there used to be in their land a lake which made them immortal when they bathed in it. While the Tinnehs say that food used to be so plentiful and life so long that they lived till they wore their throats through with eating.

The more highly developed Mexicans have a fuller story of their Golden Age, when a virgin-born being lived on this earth and had a garden where corn grew so large that one man could hardly carry a single ear; and tomatoes were as big as pumpkins; and pumpkins so enormous that a man could hardly reach around one; and cotton blossomed already dyed the most beautiful colors. An evil spirit tempted this virgin-born gardener to drink a draught that was to make him immortal; and with that evil draught all this happiness came to an end—corn and pumpkins and tomatoes shrank to their present size and cotton grew plain white.

3. Their Origin.

Is it possible that such stories could have arisen when there were really no such beautiful places or

perfect beings? Are there any facts of human nature which would account them? We think there are. In Homer's Iliad the aged warrior, Nestor, tells the Greeks of that day that they are like infant children compared with the men whom he knew in his youth. And that is the way old age is apt to feel. Men who are active are happy, and youth is the time of activity; so that young men take cheerful views of this world. But with old age comes inactivity and more gloomy views. The old remember how strong and happy their youth was, compared with their feeble and idle age, and they think the world is growing weak and worse. And they tell the people so. Everywhere we hear of the "good old times" and nowhere of the good new times. And where, as among savages, there is no history save the tales of the old people, it soon comes to be an accepted belief that the past was better than the present, that the fathers were better than their children and the grandfathers still better. And the earliest men of all must have been the happiest of all. And the home of these first ancestors must have been a paradise. Each race paints the paradise according to its capacity. For the lowest savage it is a place where he will live and eat forever. For the hunter it is a place where the woods and waters are full of game, as the Maidu Indians of California said their land was before they disobeyed the Great Spirit by kindling a fire in the forest. For those that have learned how to till the soil it is a garden where all things grow to enormous size without needing the toil of man. While for those who have come to think of their souls it is a place where there is no sin and no disobedience.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

But whether this is the true explanation of these stories or not, science tells us that the earliest home of man that can be found upon this earth is not a beautiful garden but a dark cave. Into this dark cave early man brought his food, which consisted of such wild fruits and nuts as he could find and such living creatures as he could capture. And sometimes he even ate the flesh of his fellowmen. He had a fire, and sometimes roasted his meat, though he also ate it raw. His only known weapon was a stone roughly sharpened by chipping off small pieces.

Where the cave-home of the very earliest man of all was situated is not known certainly, but it is thought to have been in Europe. How long ago the first man lived in that cave-home is still less certainly known, but it must have been, at the very least, tens of thousands of years before history began.

5. The Origin of this Story.

This story is the only reasonable explanation men can give of the many facts recently discovered. During the last half century hundreds of caves have been found in Europe and Asia and America which contain, buried in the earth of their floors, needles and fish-hooks made of bone or horn, knives and axes made of polished stone, and other stone implements; and buried still deeper are found unpolished stone tools; and deepest of all are found some stones roughly shaped and sharpened by chipping.

Along with these implements are found the bones of various creatures. With the polished tools are

found the bones of sheep and oxen and other animals and of birds and fish that are still to be found about the caves or elsewhere on the earth. With the unpolished implements, however, the bones of extinct animals begin to be found; and with the lowest and rudest tools we find only the remains of creatures, like the cave lion and cave bear, which have long been extinct. And these bones show traces of having been eaten by man. Some of them are calcined by fire, of which there are marks in the caves, and nearly all of them have been split open by some sharp instrument to get at the marrow. Even the human bones have been thus treated.

In view of these facts scholars have been compelled to assume that early man lived in these caves and fed on these animals and used these tools, and that the earliest man traceable was the one who used the rudest and lowest implements and fed on the earliest of the animals.

6. The Meaning of this Story.

A perfect man in a perfect home seems at first sight more worthy of the Creator than a very imperfect savage in a damp dark cave. But if man is to be self-made—as he must be, to be a moral being—he cannot start by being perfect at the very first. He must start at the bottom of the scale and work his own way up through the brute and savage to the man of to-day and the better man of to-morrow. According to a great law of nature only the fittest shall be allowed to survive in this world. And perhaps the caves, like the glaciers of the great Ice Ages, were tests which were imposed to separate the fit from the

unfit. Only those who had the ambition and the energy to struggle up through the cold and the dark were worthy of surviving in the nobler races of the present time. The weak and worthless were sifted out and destroyed, while the strong and worthy were made more so by the very obstacles they surmounted. And now they are winning better and ever better homes. The grand epic of science is not *Paradise Lost* but *Paradise Found*, and found ever happier and better.

QUESTIONS TO TALK OVER.

Seventh Sunday.

1.—2. What was the result of the Fall according to the Bible, on the Earth? on man? on woman? on animals? According to the other stories? Is this world really growing better or worse in plants? animals? sorrow and suffering? religion? What would happen to the world if we were no better than our parents? Which is happier—a world of rising or of falling men? Why?

3. Where is the real Garden of Eden? Who planted it? How did he do it? does he still walk in it? How?

4. Why cannot men start all perfect, like an engine or a clock? Did the idea of the engine or the clock start complete at the beginning? Is man an idea or a machine?

What does the upward growth of the world in the past suggest in regard to the future?

Notes and References.

1. Gen. II. 8—25. Enc. Brit., *Adam. Bible for L.* Bk. I. ch. II. and III.
2. Doane, ch., I. Ragozia, *Story of Media*, p. 89. Baring-Gould, *Legends of P.* ch. IV. Bancroft, III. 105 and 241.

3. Powers' *California Indians*, p. 282.

4.—5. Enc. Brit., *Anthropology* (p. 115), *Archæology* (p. 337), *Cave*, Laing, *Med. Sci.*, ch. V; *Problems*, ch. IV. and V. Joly, *Man Before Metals*, Appleton, 1883, is a good book on the subject. Darwin (*D. of M.* Pt. I., ch. IV.,) puts primitive man in Africa; Wallace (*Darwinism*, ch. XVI.), puts him in the great Euro-Asiatic plain, as most recent scholars do.

FOR THE CHILDREN.

VII. Tell a story of Eden; liken to a home where child can never have a new dress or book or toy; had all at first; preferable to have something new and better each day—if they deserve it—as in cave-home.

VIII.

How The Arts of Life Began.

Thou madest him to have dominion over the works of thy hands.

Psalms, III. 6.

Conscious Law is King of Kings.

Emerson, Woodnotes, II.

I. ACCORDING TO LEGEND AND MYTH.

Since man is self-made, of course we should expect to find that he had discovered the arts of life for himself. And we shall not be disappointed in that expectation. All the stories that tell us otherwise are only legends and myths, as we shall see.

I. The Bible Story.

The Hebrews had two different stories about the beginning of the arts of life. According to one it was Tubal-Cain who was "the instructor of every artificer in brass and iron;" and this Tubal-Cain was a descendant of Cain, the first murderer, and a son of Lamech, also a murderer. So that the inventor of metal-working belonged apparently to a very bad

family. But according to the other story it was the Lord himself who introduced the arts of life by making the first suit of clothes for Adam, and telling Noah how to build the first vessel, and Moses how to erect the first temple of the true God.

2. Other Stories.

Most nations have similar legends of some person, human or divine, who originated their arts of life. Among the Athenians it was Athene who introduced ship-building by helping Jason construct the Argo. She also invented spinning and weaving, taught the use of horses and the cultivation of the ground, working in metals, fulling cloth, making shoes, carving, painting, and pottery. The Greeks, however, like the Hebrews, had more than one tradition on this subject, and other accounts made Prometheus the one who taught men all the arts of life, who told Deucalion how to build the ark when Zeus wished to drown mankind, and who stole fire from heaven when that deity withheld it from men.

The Romans said it was their god, Saturn, who came to earth and taught men all the good things they know, while the Egyptians said it was their god, Osiris. The Africans claim that such arts of life as they possess came from one of their own gods, while the Australians make the same claim for one of their deities.

The savages, too, of the New World have like stories. That of Hiawatha, the Iroquois Culture-Hero, is familiar to us all. The Mexicans also trace their arts back to one of their gods, the Guatemalans to one of their gods, the Peruvians to one of theirs, the New Zealanders even to one of theirs.

And nearly all people imagine that these divine benefactors had, like Prometheus, stolen fire from the jealous gods of heaven and brought it down to men. The Thlinkits of America, for example, say that their god, Yehle, under the form of a Raven, flew to the home of the fire and brought away a brand in his bill. But it burned his mouth and compelled him to drop it to earth—which is the reason that fire comes out of wood; for the wood grows up out of the earth and consequently is full of fire. The California Indians say it was their god under the form of a coyote who stole the fire from an old woman who kept it in the far east. For it is women who keep the fire in the Indian homes; and therefore they keep it in the Indian heavens also.

It was from an old woman that the Australians say fire was stolen by one of their number, who changed himself into a bird to bring it. And he got his tail-feathers burnt red in carrying it; so that all birds of that family still have red tail-feathers; while the people of Brittany point out a bird with a red crest who got scorched bringing the fire from heaven just as the robin got his breast burned red trying to extinguish the fires of hell.

3. Their Origin.

It is easy to see how the fire-stealing story arose. The similarity of the heavenly fires—sun, moon, stars, lightning—to the earthly fires would be noticed very early; and when savages tried to explain that similarity, they would naturally think that the heavenly and the earthly fires were connected in origin. They might think the upper fires came from the lower ones, as some

savages do. In that case they would have stories of the gods or men kindling the sun and moon from earthly fires, as several American tribes have. But the more natural explanation would be that the upper fires came first. Then they would think some one must have procured the earthly fires from heaven.

And so the stories of fire-bringing would arise, and in later times we should find religious rites expressing this belief in the divine origin of fire, like the worship of fire and the kindling of it anew each year. The Romans, though having no fire-stories, had vestal Virgins to keep the sacred fire alight and offer sacrifices to it. And it was solemnly kindled afresh at the beginning of each year. And so the Hebrews had no fire-story, yet they too thought of their God under the form of fire, as in the pillar of flame by night that was said to have led them through the wilderness and the red sea, and in the burning bush which Moses was said to have seen.

The stories of culture-heroes in general—of some one great personage giving a people all its arts—arise from the tendency prehistoric races have to concentrate the chief events of the past upon some one or two individuals, a tendency already explained in our first lesson. So these stories can all be rejected. Men did not receive the arts of life from some supernatural individual.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

According to the truer story of evolution, men devised these arts for themselves. Men were once like the lower animals, roaming the earth in herds without fire or clothing or tools. But sometime in the remote past some of them must have come upon a fire burning in forest or

field and found it useful to keep themselves warm and roast their food; and by some chance they found out that they could produce it themselves by striking two stones or rubbing two sticks together. And in the course of time they discovered that, in breaking open a nut or warding off a foe, they could strike a harder blow with a stone than with their fist alone; and that by lengthening their arm by means of a club they could strike a still more powerful blow, especially if they fastened a stone to the end of the stick. So they made axes; and by using the axes as missiles they invented spears.

But in striking stones together they splintered them and naturally found that the sharper fragments would cut better than the blunter ones. So they sought out sharp pieces for use, and when they could not find them sharp enough they manufactured them by chipping the stones till they had an edge. And after a while they discovered that they could get a still better edge by rubbing the chipped pieces upon another stone. And thus they made polished stone tools—axes, and knives, and heads for spears and arrows.

In the same unaided way they discovered spinning and weaving, little by little, first twisting a few fibres of bark together for cords, and plaiting a few such rough cords into a rough mat, to lie on at night or to keep the heat off by day; till finally they made clothes and baskets. And by covering the baskets with clay inside to make them water-proof and outside to make them fire-proof, they discovered how to make crockery. And so it was with all the arts of life.

5. The Origin of this Story.

In many parts of the world savages have been found

who had no knowledge of metals, and who used stone for knives, axes, and heads of spears and arrows. But similar stone weapons are found in the ground all over the globe, even where there are no savages now. So men have been compelled to believe that stone-using savages lived every where, and consequently that there was a time in the past when none but stone implements were used. It is also found that some of the stone tools are polished and some very rough; and wherever they lie undisturbed, as in caves or lakes, the rough weapons are below the smooth ones, the rudely shaped below the more symmetrical ones. Therefore men have been forced to think that the rougher and ruder implements were the earlier and older, and that there was a time when men used only rough and rude implements—the “Old Stone Age,” as it has been called.

But monkeys use only natural stones for hammers or missiles, while the lower animals use no stones at all. Consequently men must have passed through a period still earlier than the rudest weapons artificially shaped, when they used such weapons as chance gave them; and a still earlier period when they, like other animals, trusted to their unaided hands and feet and teeth for food and safety. Thus we see the whole course of growth, from the pre-human state to the steel tools of to-day, lies spread out before us.

In a similar way the growth of pottery can be traced from the clay which the South American Indians plaster over wooden utensils, or the North Americans over the shell of a gourd, to make them fire-proof, down to the stone and china and glass ware of our civilization. And that earliest use of pottery was preceded by a stone-boiling period, when men made the water boil by putting hot

stones into it, as many savages do still. And that time was preceded by a still earlier one in which men did not use boiling water at all, any more than the Fuegians or the Bushmen do now.

6. The Meaning of this Story.

But in thus finding out these arts for himself man has been something like Saul of old, who in trying to find his father's asses found a kingdom to rule. So in trying to make pots and pans man has found a universe to rule. He has found that the powers of this universe act in ways absolutely uniform. The same causes always produce the same results. Therefore as fast as man can discover these uniform laws he is able to turn them to his use—the chemical laws of the elements,—the physical laws of light, heat, electricity and steam, the mechanical laws of the lever and the screw. The lower animals merely obey these laws. Man also obeys them, but he is so constituted that he can learn what they are and how they combine. And by thus learning them, by becoming conscious of them, he can make them obey him; so that "Conscious Law" is fast becoming "King of Kings," Man is fast gaining dominion over the works of the Infinite. It seems almost as if men had been placed in a great school in the past to fit them for being "laborers together with God" in managing this world. And perhaps our whole life here is only a school for some nobler life hereafter.

QUESTIONS TO TALK OVER.

Eighth Sunday.

- 1.—2. Why ought man to invent the arts of life for

himself? did he according to the old stories? who did? If the earliest implements came from the gods, ought they to be the best? were they?

3. Why was fire thought to be especially divine? Is it still worshiped in any religion that you know of?

6. In finding out the arts of life for himself, what has man discovered about the laws of the universe? What does this discovery hint in regard to man's destiny, if he is only honest and ready to learn? Is that what Emerson's words mean? The Buddhists believe that by right-doing man can be superior to the gods. Can he?

Can we cheat nature physically? Can the chemist in his chemicals? The engineer in his building? Can we cheat nature morally? Do men try to? How?

Does evil come of Progress? Why was Tubal-Cain represented as of a bad family?

Notes and References.

1. Gen. IV. 19—22; III. 21; VI. 14—16.

2. Enc. Brit. *Athena, Prometheus, Fire, Mythology*. Brinton, *Am. Hero-Myths*, pp. 52, 55, 82, 146, 183.

3. Lang has a theory (in Enc. Brit., art *Prometheus*) that fire-stealing stories originated from the necessity savages were under of stealing fire from hostile neighbors. But would that theory account for the fact that the fire is stolen from divinities in heaven?

4.—5. Simmons, ch. XI. Brooklyn Eth., *Sociology*, p. 139—215. Darwin, *Descent of Man*, Pt. I., ch. II. Laing, *Mod. Sci.*, ch. VI. Tylor, *Early Hist.*, ch. VII—IX. Enc. Brit. *Ethnography* (IV). Bureau of Ethnography, 5th report, p. 485.

6. Fiske, *Destiny of Man*.

FOR THE CHILDREN.

VIII. Show them a flint knife and a steel knife; ask which they like best; tell how man developed the one from the other by trying to improve it—sharper stone—harder copper—iron—steel; nothing we cannot do by trying; except cheat nature by sliding up hill.

IX.

How Languages Began.

The whole earth was of one language.

Genesis, XI. 1.

Speaks all languages the rose.

Emerson, Nature.

I. ACCORDING TO LEGEND AND MYTH.

Must we believe that the Lord of all the earth was filled with fear and jealousy of men, so that he confounded their language to keep them inferior to himself? That is what we used to be taught; but we find that it is only legend and myth which makes the Lord like that.

1. The Bible story.

We read in the Bible that after the Deluge "the whole earth was of One language," and the people began to build a tower whose top should "reach unto heaven." But when the Lord came down and saw the structure he was frightened and confounded the language of the people so that they might stop building the tower and might be scattered abroad upon the face of all the earth.

2. Other Stories.

We should hardly understand what this strange story meant, if we did not have the fuller tradition of the Jews to explain it. The Rabbis tell us that the tower was built to give men a place of safety in case the Lord should send another deluge, and also to prop up the sky, as the Chinese say they did, to prevent it from falling and flooding mankind again. When the tower had been built seventy miles high, the Lord sent seventy angels down to earth and cast seventy different languages among the people, so that they could not work together to build it any higher.

The Chaldæan story is the same as the Hebrew except that the builders are giants who wish to climb

to heaven, like the Titans of Greek myth; but the gods overthrew the tower and confounded the language of the giants.

The Hindus say it was the pride, not of man but of the tree of knowledge, which caused the confusion of tongues. This tree grew till its head almost reached heaven, and it said in its heart that it held heaven and earth and all men together, like the wonderful world-tree of the Norse. Then Brahma punished its pride by cutting off its branches. He cast them far and wide over the earth, and each branch took root and gave men a different language.

3. Their Origin.

As soon as men began to ask themselves why their language was different from their neighbors', they would be sure to answer the question in what seemed to them the most reasonable way. Of course they would not think at first of explaining the multiplicity of language as a means of keeping men in discord and so weaker than their divine Ruler. Only after human government had been established, and it was found that there was weakness in discord and strength in union, and that union was possible only with one language—only then would men think of giving such an explanation.

At lower levels of culture there would be no governmental reasons for the multitude of languages. They would content themselves with imagining, as the Andaman Islanders do, that each child of the first family had a separate language given him by the Creator. And as their knowledge of the world grew and they realized more the diversity and difficulty of the lan-

guages of men, they would imagine that they themselves had the only really intelligible speech, and that it was made and given to them by their gods, while other men had to blunder into such confused speech as they could by themselves. Thus the Egyptians say it was Thoth who gave them their language, the Greek that it was Hermes, while all the other races of the world are barbarians and speak a language like that of the birds.

In Africa and Australia and Europe, as well as in Asia, such stories of the origin of language have been found. In America the Kaibab Indians say that the Grandmother Goddess—the Mother of All—brought up mankind in a bag out of the sea and gave the bag to the Kaibab gods, two brother wolves, to carry to the Kaibab lands before opening it. But one of the wolf-gods was curious to see what the bag contained and so he slyly opened it while it was borne on the shoulders of his brother. Consequently men kept dropping out of the bag all the way from the sea to the Kaibab territory. The luckless people who fell out by the way were the ancestors of the Whites and other Indians, and had to pick up such unintelligible jargons as they could; while those who remained in the bag were the parents of the Kaibabs and learned the divine language from the wolf-gods.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

Of course such stories as those are only legends and myths. The truer story tells us that language grew up gradually, as the arts of life did. The lower animals have means of communication with

their own kind by voice or gesture. As men climbed up out of the condition of animals they used voice and gesture more and more to express their feelings and wishes to each other. Their exclamation of joy or pain gave them some words to start with, as "ache" and "woe" from "ah" and "oh." Their imitation of sounds gave them more, like "crack," and "hum," and "hiss," and a hundred others. While the earliest articulation of the young child gave "mamma," and "papa," and "baba," thus naming parents and child, and from "mamma" and "papa" came a host of derivatives meaning to feed and shelter and rear. But gesture was still by far the greatest part of the early human language.

And different languages did not come from the fears of a jealous God but from the separation of men. Men in America formed one kind of language, men in Europe another, and in Asia another. They did not separate because they had different languages, they had different language simply because they separated. And even though the peoples thus separated had once spoken the same language, they would soon come to have different dialects, because language is constantly changing and growing. While in later times, when there were larger nations, conquest sometimes caused whole peoples to give up their own languages and take others totally different.

5. The Origin of this Story.

History shows us how the Italians, the Spanish, the Portuguese and the French all gave up their own languages for that of Rome, and yet so modified the Roman tongue as to make four different languages of

it. History also shows us how the Anglo Saxons who moved to England have gradually developed a speech different from that of their kindred left behind them in Germany. So in times before history began we can find traces of such similarity between languages, showing that men had moved about or had conquered their neighbors.

But we cannot always be sure which was the conquered and which the conqueror, or which the immigrant and which the native. The Hindus speak a language like our own, but that does not make us sure that they are of our race, any more than the Spanish-speaking Iberians are of the same race as the Italians. The Hindus may have been conquered by invading Aryans from Europe and have had the foreign Aryan tongue forced upon them, or our fathers may have met with the same fate. Consequently we do not know which of the many races who spoke the so-called Aryan languages were the original Aryans.

And when we go back still earlier toward the beginning of human speech we have still less history to help us. But we can get some knowledge about the origin of human language from two sources. One is the vocal organs of man. Certain sounds are made involuntarily as signs of joy or grief. Other sounds are the easiest to be produced and so are the first to be made by the child in trying to articulate, as "mamma" and "papa." And we find in the great majority of languages in all parts of the world that "mamma" is the name for the mother. The baby's first cry gives name to the one it cries for. And the next earliest sound—"papa"—names the other parent; though sometimes this is reversed and "papa" is mother and "mamma" is father.

The other source of our knowledge of early speech is from the gesture-language of deaf mutes. Such persons use no abstract terms. They do not say: "The rain makes the grass grow." They make the gesture for "It rains," and then for "Grass grows." They have no difference between different parts of speech, like noun and verb and adjective and adverb; and they have no dependent sentences. So we find evidence in language itself that it had originally no abstract terms, and no difference between noun, adjective, adverb and preposition. And the earlier the language, the fewer the dependent sentences. And Savages still use more gestures than words. The Bushman cannot talk at a distance in the night, and the Americans always have a bright fire at a pow-wow.

Furthermore this gesture language is understood all over the globe, showing how natural and primitive it is. A Hawaiian in Boston, who knew no English, spent an afternoon in happy conversation and play with the inmates of the Deaf and Dumb Asylums, while a deaf mute in London had a long and intelligent talk with some Laplanders on exhibition there. Therefore we may feel sure that the earliest languages had no syntax, very few words and very many gestures.

6. The Meaning of this Story.

Thus the many languages of men are not the curse which a timid and jealous deity has inflicted upon the race of mortals because he feared them. Those diverse languages are all so many different efforts to utter the feelings and thoughts of the human soul, to put in audible shape the imaginings which come to scholar

and poet, prophet and teacher. Those imaginings are only the vision which man catches of the Infinite. And as man wins a clearer vision and finds fitter words, he will succeed in revealing to his fellowmen more and more of the Infinite. It is by words of human speech and not by the bricks of the Tower of Babel that men climb to heaven. And the Infinite is helping us build this tower and rejoices to see us climb nearer and nearer to him.

QUESTIONS TO TALK OVER.

Ninth Sunday.

1.—2. Is there any evidence that God is jealous or afraid of men? Would you believe any one who told you that he was? Why not?

3. Is a common language a source of union and strength for a government? Should our public schools be taught in any language but English?

4.—5. What has imitation to do with the origin of language? of written letters? of human character? When the Savages dance they try to imitate their gods. Do we try to imitate our God? How?

6. How does language help us to climb to heaven? Can it be a ladder in the other direction?

In what sense does the rose speak all languages? Is the whole earth still of one language? Will this one language ever be expressed by the same set of sounds and signs? Are all English-speaking people really of one language? How can Emerson or Shakespeare be "Greek" to an English-speaking man or woman? How can we speak the same language as Jesus or Marcus Aurelius? as God?

Do we have thoughts too great for words? How can we get larger words?

Do you imagine that thought made language or language made thought?

Notes and References.

1. Gen. XI. *Bible for L.* Bk. I., ch. IX.
2. Baring-Gould, *Legends of the P.*, ch. XXIII. Doane, ch. III. Enc. Brit. *Babel*.
3. First Report of Bureau of Ethnology. p. 27. Lang, I. p. 173.
4. Enc. Brit. *Philology* (by Whitney), *Romance, Languages*. Fiske, *Excursions of an Evolutionist*, ch. III—V. Taylor, *Origin of the Aryans*, ch. V. Clodd, *Story of Creation*, ch. XI. Tylor, *Early Hist.*, ch. II—IV.; Prim. Culture., ch. V,—VI. Whitney's, *Life and Growth of Language*, ch. XIV.

FOR THE CHILDREN.

IX. Ask them what words the baby says first; show how all babies call parents; would starve, if could not; how language was given by God to talk to parents and friends; and God; how to learn God's language by listening to conscience.

X.

How Communities Began.

And Jacob sware by the fear of his father Isaac.

Genesis, XXXI, 53.

Can a woman forget her child?

Isaiah, XLIX, 15.

I. ACCORDING TO LEGEND AND MYTH.

When Paul wrote to the Romans that love was the fulfilling of the law, he uttered a truth that prevails more widely than men used to think. For the truer stories about the origin of human society prove that it was the mother's love which was the foundation stone of early communities. The old belief that the father's authority was the source of all family-life and social organization is found to be a mistake, and the old traditions on which it rested are found to be only myths and legends.

1. The Bible Story.

The Hebrews thought that the human race started in a single family, with one husband and father at the head of it. Adam with his helpmeet Eve, formed the first family, from whom all the world was descended. Then Noah and his wife formed the second family that started the new world after the Deluge. The Jews were descended from one of his sons named Shem, and the rest of mankind from the other two sons, Ham and Japhet. Each race could be traced up to some one who was the common father of all that race, as the Jews traced their race to Jacob, each of the twelve tribes being sprung from one of his twelve sons.

2. Other Legends.

The Greeks also claimed to be descended from such a single patriarchal family. According to one story it was the Greek Noah, Deucalion, and his wife, that the whole nation was sprung from. This pair had a son named Hellen, and he in turn had three sons. From two of them, Æolus and Dorus, the Æolians and Dorians were descended. From the third son Xuthus, came the Ionians and Achæans through his sons, Ion and Achæus. But the less famous divisions of the Greeks also thought they were sprung each from their own single family, as the Thessalians from Thesalus and his wife, the Arcadians from Arcas and his wife; and so on.

The separate Italian tribes also claimed a like descent from single patriarchal families, as the Sabines, from Sabinus and his wife, and the Latins from Lat-

inus and his wife. In India each caste claims to be the offspring of one father and mother, and in England during the Middle Ages the Britons asserted that they were the children of a Trojan, Brutus, who, after the overthrow of Troy, had settled in Britain.

3. Their Origin.

Such stories are known to be only legends, and it is not difficult to see how they arose. We find them only among people who have such father-headed families. Such a father is seen to have sons who bear his name and who marry and have sons of their own with the same name; until finally many hundred people may be found of the same name and descended from one common paternal ancestor of that name. So it is inferred that all large groups of people bearing the same name must be descended from some common father of that name, the British from Brutus, the Sabines from Sabinus, the Hellenic people from a Hellen and the Israelites from an Israel, and it is only going a step further to imagine that the whole race were sprung from a Noah or an Adam.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

But the human race did not start with the patriarchal family, the family with one father or grandfather at the head. There was an earlier family with the mother or the grandmother at the head, a family in which the children took the mother's name only, inherited only the mother's property, and, in times of war, fought for the mother and her family and against

the father and his family—a family in which the husband and father was of even less consequence than the wife and mother was in the later patriarchal family.

This matriarchal family was natural among hunting people, where the husbands were often absent from home for longer or shorter intervals seeking game. The wife lived with her mother and her sisters, and her children remained with her. But when men began to keep flocks and herds and had to move about and live at a distance from each other to find sufficient pasturage for their cattle, then they began to take wives with them. The wife had to leave her parents and cleave to her husband. She lost her power of dismissing her husband and taking a new one when ever she chose. She and her children took her husband's name and inherited his property. And thus the patriarch family arose.

When men learned to till the soil and thus were able to live together in cities instead of wandering in single families over the steppes and prairies, the patriarchal custom of having the father bear rule persisted, resulting in the *patria potestas* of Roman Law and the disfranchised state of the wife among the Aryans and Semites.

5, The Origin of This Story.

We have been compelled to reject the old stories because they rested upon no sufficient evidence. We have no more ground for believing in the existence of Adam and Eve, Noah and Deucalion, Hellen and Israel, than in the existence of William Tell. To be sure, we might still believe that a family of the patri-

archal type was the germ-cell of the human race, even though we gave up Noah and Deucalion, Hellen and Jacob. But if the race were so descended, we ought to find the patriarchal family existing among all peoples and not confined to the Aryan and Semetic. Yet we do not find it outside of these two great races.

There is no trace of it in the New World, perhaps because there were no flocks and herds here to lead the people into it through a pastoral state. Where the family was developed in America the mother was at the head, and the children traced their descent through her. She lived in her own home with her mother and her sisters, in the Long House of the Iroquois or the Pueblo of the Pacific tribes. Her husband came to live with her, and remained her husband only so long as she chose to allow him to stay. Her children belonged to her alone, even when she sent her first husband away and chose another. The chief power in the tribes was often in the hands of these "Mothers in Israel," who formed the tribal council, as among the Wyandots, choosing the sachems from their brothers or sons or sometimes even from the women themselves.

Their mythology also shows that they had never heard of the patriarchal family. The highest deity of the different tribes was commonly a woman, as among the Mexicans where the gods were ruled by their mother, the great goddess in heaven, or among the Iroquois whose two chief deities were the sons of a divine mother who fell from heaven before the creation of the earth. Instead of woman being the cause of all the evil of this world, as in the myths of the patriarchal family, it is the worthless husband

of the first woman who has brought all evil upon men, according to the Pueblo Indians. And it was not the sons of God who came down to the daughters of men, as the bible teaches us, but just the reverse. The beautiful myth of the Mt. Shasta Indians tells us that the daughter of the Great Spirit came down from heaven upon that lofty mountain and married one of the dwellers of earth, and from this pair men were descended, divine on their mother's side. Even the creation began with woman and not with man. Woman was formed first, according to a South Sea-myth, and when she wanted a husband she cut off a piece from her side to make him out of, just as a piece was cut from Adam's side to make woman, according to the patriarchal story.

Elsewhere than in America there is the same absence of the patriarchal family among the lower races. In the Pacific Islands, in Asia, in Africa, and even in Europe the earlier forms of family are found, with a woman at the head and one or more men loosely connected with her. And even where the higher family has evolved, we still find traces of the earlier existence of the lower forms.

The Greeks had a tradition that women once had the right to vote and to take and dismiss their husbands at their own pleasure, and that their children bore their name and not the father's. Even in historic times it was the law at Athens that a man could marry his father's daughter but not his mother's. His mother's daughter was his sister but his father's daughter was not. The Hindu sacred literature describes a woman marrying five brothers at the same time; and in Thibet that is still the form of marriage prac-

ticed among "thirty millions of respectable people." In Egypt it was the woman who inherited the family property and had to care for the parents, in historical times. And in Spain, Strabo tells us that in his day the women were at the head of the household and controlled the property. This custom of female inheritance lasted on among the Basques down to our own times and was ended only by the new laws of the French Revolution.

In England the earlier form of the family was to be found as late as Cæsar's times; and even later, women were found leading the men to battle, like African queens or American female sachems. Among the Semetic races also ample traces of earlier forms of the family were to be found down to the Middle Ages. Even the Hebrew Bible itself says that the man shall leave his father and his mother and cleave unto his wife. He was to join her family and not she his, as in later times.

And the female deities which the Hebrews and other Asiatic races were so inclined to worship were undoubtedly the deities of the earlier matriarchal age before the patriarchal family established Zeus and Bel at the head of the divine family. The Mother of Gods was the earlier power in heaven as the mother of men was on earth. And even the cave-dwellers of Europe used to outline a woman's form at the entrance of their caves where they could greet their deity as they came and went.

6. The Meaning of this Story.

We must not think, however, that because the maternal family is the earliest it is therefore the only

right form for the human household. The mother-headed family may have been best for early times, while the father-headed may be best for our own times. And certainly the great law of Natural Selection has set its approval upon the later form. Wherever it has arisen it has prevailed against its rivals. The Aryans and the Semites are the only peoples which have thoroughly developed it, and they are the two which seem destined to possess the earth. But the long continued existence of its predecessor proves that it is love and not law that helps the world upward. We cannot improve society and make men better by law but we can by love. Love must come first and train people in right doing before law can issue its commands.

QUESTIONS TO TALK OVER.

Tenth Sunday.

1.—2.—3. Was the father's authority or the mother's love the earlier bond of union? Is "spare the rod and spoil the child" a good maxim? Can we control or improve our households better by law or by love? Is it love or law that reforms the world? Does a democracy rest on love or law? How about a despotism?

4.—5. How was the earlier mythology affected by the position of woman? Were the earlier gods men or women? What woman is the chief deity of a great European religion? Why? Parker used to address God as "Our Father and our Mother." Was he right?

6. Which of the two great families does natural selection show to be the fittest?

Should law or love regulate marriage and divorce? Is law necessary? Why? When Jesus said that man should not put asunder what God "had joined together," did he mean that God had joined them together by

marriage rites or by making them united in one being at the beginning?

Notes and References

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2. Tyler, *Primitive Culture*, ch. X.
3. Enc. Brit. *Family, Totemism, Ethnography* (V. and VI.). Spencer, *Princ. of Soc.* Pt. III. Fiske, *Discovery of America*, ch. I. *Bureau of Ethnology*, vol. I., p. 60; and vol. V., p. 497. W. R. Smith, *Kinship and Marriage in early Arabia*. Brooklyn Eth. Ass. *Evolution*, p. 203; *Sociology*, p. 69.
4. Brinton, *Myths of New World*, p. 54. Bancroft, *Native Races*, III., p. 59, 75, 80, 90. Lang, I., p. 194; II., p. 15. Cæsar, B. G. V. 14. W. R. Smith, *Religion of the Semites*, ch. II. D'Alviella, *Hibbert Lectures for 1891*, p. 27. These authors are cited for matter and not for opinions. Yet all but Brinton and Bancroft hold substantially the views set forth in the text.

FOR THE CHILDREN.

X. Ask who keeps the house; how she keeps it, by kindness or sternness; how men keep the city by kindness to each other; what becomes of the unkind; how children play best by kindness or unkindness.

XI. How Death Began.

Thou shalt surely die.

Genesis, II. 17.

There is no Death! What seems so is transition.

Longfellow, Resignation.

I. ACCORDING TO LEGEND AND MYTH.

Death is the greatest mystery of this earth, and because it is so mysterious it has seemed terrible to men. They have imagined it to be no part of nature originally but to have been introduced into the world

by an angry God to punish men for some fault of theirs. It is indeed true that untimely deaths do come as the penalty for broken law; yet death itself has been found by the wonderful discoveries of recent years to be not a punishment for sin but a process of growth, and the stories of its origin have been found to be only the rude guesses of early men.

1. The Bible Story.

When man was driven out of Eden a part of the curse pronounced upon him was that he should return to the dust from which he had been taken. He was condemned to undergo death because he had eaten of the forbidden tree of knowledge. If he had not eaten of that fruit, he might have lived for ever by partaking of the tree of life which was in the garden. Death, then, was not at first the natural fate of man. He was originally made "to be immortal," as the bible says.

2. Other Legends.

The Persians also tell us that there was no death among men originally. The earth grew in size as fast as mankind increased in numbers, so that there was room enough for all. But when the first man sinned, the earth stopped growing and men began to die. The Chinese, too, were deathless till they brought on death by desiring to eat to be wise. The Africans say that men were created immortal, while the animals were mortal. But when men conducted themselves ill, the animals complained to the Creator of his injustice in making good animals mortal while bad men were immortal. So he took away man's immortality. Another African tribe says it was bathing

in forbidden water that brought the doom of death upon all men; while in Madagascar it was eating forbidden fruit that brought death into the world.

Woman's curiosity is the cause of death in many other accounts beside that of the bible. In Greece it was Pandora's curiosity in opening the forbidden box; and the opening of a similar box brought the same fate upon the Cherokee Indians. In Australia it was an Australian woman's curiosity in going to a forbidden tree. As soon as she reached the tree a great bat flew out of it and people began to die. In the Solomon Islands death came because a woman would insist upon putting on her old skin; for up to that time they had cast off their skin each year, like the serpents, and lived forever.

3. Their Origin.

Such stories as these are found all over the world, and they originate in the attempt of the savage to explain why it is that all men die. He thinks he can see why some men die, men who are eaten by wild animals or cut to pieces by foes or destroyed by any other visible cause. Even when occasionally strong and vigorous men die of some internal disease, like fever, he has a reason for their death. They are murdered by the magic rites of witch or wizard, and in many savage tribes such a death is followed by the execution of some person who is accused of committing the murder by sorcery.

But when it is seen that all men and women, even though escaping these accidental or malicious deaths, still finally die, the human mind tries to hit upon some general cause of death.

In lower stages of culture it is some failure or mistake of the powers that made men which dooms them to death. It was the miscalculation of the Creator which brought death, according to the American Indians. He intended men to live forever, but when the sun measured the earth it was found too small to contain their growing number, and so they were compelled to die to make room for others. In New Zealand death was brought on by the failure of the great God, Maui, to go safely through his grandmother, Great Woman Night, who lies on the western horizon with her gigantic teeth gleaming like glass in the sunset light. His father told him that if he could go through the "Great Night" and come out alive, men would never die. But when he was half through her, she was awakened by an unlucky accident and crushed him. And so all men have had to die.

But as men become more conscious of moral right and wrong they begin to explain death as a punishment for some disobedience or misdeed of their own, as in the many cases given above. They have eaten fruit, or bathed in forbidden water, or learned some forbidden knowledge. And the angry and jealous God punishes them all with death.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

The story of science is far more wonderful than any of these savage myths. There was indeed a time when nature required neither death nor birth as the conditions of growth. The world was peopled then with nothing higher than single-celled beings, and when one of

these beings finished its period of life it did not die. It simply divided itself into two cells. Nothing of its old material was cast aside. There were merely two new beings where there had been but one, and each of the new beings had its own life and then divided in its turn. And so on, till a single cell increased to a million or a billion of independent individuals. Life thus went on indefinitely without any death.

But life could apparently not rise any higher than this without death. For as soon as a higher form, even of the single cell, came, death came. The single cell that had any outer covering, any organs for locomotion, or for seizing or devouring its food, did not simply subdivide itself when the end of its lifetime came. Its outer covering burst asunder, its shell of organized form was brushed aside, and out of its inner material came the new beings that were to carry its career onward. It died, but its death was only to free its life from the hardened crust that prevented its further growth. It died as the egg dies that the chicken may start on a larger growth.

Among these lower forms, then, death came into the world that there might be more and higher life, that life might go on rising from cell to reptile and to man; and there is no reason for thinking that death in man is not for the same purpose. Every death in the brute creation is an open door for higher and larger life; and every death among men may be, as far as we can see, only an open door to higher life for the individual, if he chooses to go up and not down.

But for the community death is the indispensable

condition of all progress. The great law of natural selection simply means that nature selects the fittest individuals to survive and dooms the unfit to death. If there was no death for the unfit, they too would survive, and so each community would have as many unfit as fit, as many bad individuals as good; and therefore it could not rise to any higher level. So science tells us that death is as natural as birth, that it is indeed a second birth; and that it was not introduced six thousand years ago by an angry God to punish the sin of man but that it was introduced millions of years ago by Infinite wisdom as the means of leading life upward.

5. Origin of this Story.

How do we know that this wonderful tale is any more trustworthy than the myths and legends which our ancestors believed? Of course no man was present at that far off time when only single cells existed. But men with their microscopes can see life existing now on the earth in just that low, deathless and changeless form; and they can see the higher forms of cell-life lose their covering and organs when they take a new start by passing through death. And men can also see from the fossils that death has been in the world for hundreds of thousands of years, and that the fittest have been enabled to survive and become more and more fit by the death of the unfit.

6. The Meaning of this Story.

Thus we see that death itself is not the result of divine miscalculation or anger, that it is not a curse but a blessing; that it is not the end of growth but the beginning of new and nobler growth, by breaking

away from the hardened forms of this present life. For one who is full of years and wisdom, who has grown as far as this life will allow. Death comes as a kindly friend to lead him "with gentle hand into the silent Land, into the boundless regions of all perfection." As never before, the world can now say with Paul: O Death, where is thy sting? O Grave, where is thy victory?

QUESTIONS TO TALK OVER.

Eleventh Sunday.

1.—2. What causes death according to the lower races? according to the higher? according to the Bible? Did Jesus die to remove the cause of death, as Paul thought (see Romans v.)? Did he succeed in it?

4.—5. How is death necessary for the law of the Survival of the Fittest? Can we say that pain is the warning and the penalty of broken laws, while death is the release? Ought death to be more terrible than birth? Is there anything terrible when a child dies to become a man or a woman? How is our body dying all the time?

If life in the past rises through death to higher levels, why will not death take us still higher? Must we live in the right direction to die right? Can we die right if we have lived wrong?

What do you think of the Buddhist doctrine of "Karma," that the consequences of a man's past lives determine his present and future lives?

Notes and References.

1. Gen. III. 7—19; Wisdom, II. 3. *Bible for L.*, bk. I, ch. III.
2. Ragozin, *Story of Media*, p. 90. Doane, ch. I. Baring-Gould, *Legends*, ch. IV. Enc. Brit. *Mythology*.

3. Tylor, *Prim. Culture*, ch. IV. and IX. Spencer, *Principles of Soc.* P. I ch. XVII.
 4.—5. Enc. Brit. *Protozoa*. Binet, *Psychic Life of Micro-Organisms*. Laing,
Mod. Sci. ch. IV.

FOR THE CHILDREN.

XI. Show them the chrysalis of a butterfly; ask if it is dead; tell them of the change taking place in it; how death of the leaf helps the new bud; how death may help the crippled or sick.

XII.

How Sin Began.

Ye shall be as gods, knowing good and evil.

Genesis, III. 5.

We grant that human life is mean; but how did we find out that it was mean?

Emerson, The Over-Soul.

I. ACCORDING TO LEGEND AND MYTH.

We all feel that we have fallen short of our ideal; and the higher the ideal, the more profound is this feeling of short-coming. How does this condition arise? The higher races of savages have this same feeling, though in a less degree, and have asked themselves this same question; and they have usually answered it by imagining that man originally attained to his ideal and was perfect and happy, but that sin began through some presumptuous or disobedient act of man against the gods. And so they have their stories to account for this fall from ideal perfection.

1. The Bible story.

We have seen how sin came into the world according to the Bible. Adam was forbidden to eat of the tree of the knowledge of good and evil. But he dis-

obeyed the Lord and so became like one of the gods, knowing good and evil. But with this knowledge came shame and fear. And so the first pair fell from innocence to guilt.

2. Other Legends.

The Persian story tells us that the first pair were tempted by the serpent-like evil spirit to eat of a certain tree which was to give them immortality. But instead of that it filled them with evil inclinations and destroyed all their goodness. And thus sin came into the world. The inhabitants of Thibet say that all shame and wickedness came from eating a certain sweet herb; while according to the Greek story it was Pandora's disobedience in opening the box the gods gave her, which brought sin into their world.

In Africa the Calabars say it was agriculture which was forbidden by their God, Abasi, and when the woman disobeyed and cultivated the earth, sin began. In China men were good "without effort" until a woman brought sin into the world "by an ambitious desire for knowledge." According to the Popul Vuh, the bible of Guatemala, men were at first too good; they knew and understood too much, so that they were like gods. Therefore the gods breathed darkness upon them and made woman, so that suffering and sin began. While among the Mexicans sin began by the attempt of Quetzalcoatl to win immortality.

3. Their Origin.

Such stories as these are only attempts to explain in a reasonable manner why there is sin in the world. The very lowest savages have no such stories because

they have hardly become conscious of sin. But as men rise to the higher levels of culture they feel more and more the imperfection of their lives. They feel that they fall short of their duty. They do not do what they ought to do and they do much which they feel they ought not to do. They are conscious of their sinfulness and they ask themselves how such a condition came about.

Their answer has usually been that it was the result of some attempt of man to become more god-like. Early men think that the gods are jealous and quick to resent any encroachment of men, any attempt to become more comfortable or wise or independent. So the Hebrews explained sin as the result of Eve's desire to know evil and good, and thus become like the gods. The Persians and the Mexicans explain it as coming from man's endeavor to be immortal, like the gods.

Many nations connect sin with the origin of fire. They think fire was at first a monopoly of the gods and kept in heaven along with sun, moon, and stars, and that it was stolen by some bold man or kind god and brought down to earth; and that this theft was the original sin. Pandora and her fatal box were bestowed upon the Greeks by the gods because they were angry with Prometheus for stealing fire from heaven to give to shivering men. The Maidu Indians of California also say that sin came from the first pair kindling a fire in the forest, when the Creator had told them to make a fire only in his abode.

But a still more common explanation of sin is to attribute its introduction to the eating of fruit. Savages regard any fruit, that produces an intoxicating

juice, as somehow able to make gods of men, to take their own spirits out of them and put a divine spirit into them. Such fruits and the drinks prepared from them are thought to belong especially to the gods. So we find everywhere stories of men stealing such nectar and being punished for it by the jealous gods; for men believed that if they could only partake of such divine nourishment they would become like gods.

The Hindu Soma is such an intoxicating drink and is said to bestow immortality and divine knowledge upon all who imbibe it. The Persian Haoma was a similar drink, and one form of it was said to grow in Paradise beside the fountain of Immortality. And this tree is figured on the sculpture of Assyria and Babylon as guarded by two hawk-headed, winged beings. And this tree with its guardians is supposed to be the prototype of the forbidden tree guarded by "Cherubims," or griffins, in the bible. The Apples of Immortality guarded by a dragon in the Greek Hesperides, and the Avilion, the "Apple-land" of the Celts, "fair with orchard lawns" and immortality, are probably also survivals of similar stories of the origin of sin by drinking the intoxicating, and therefore divine, juice of some fruit.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story of Science.

For once science seems to agree with Myth. If by "sin" we mean "conscious wrong-doing," then of course no one can sin without first winning a knowledge of good and evil. But science, as we have already seen, knows nothing of any tree of knowledge or any for-

bidden fruit. According to science sin came into the world with the first individual who consciously did what he knew to be wrong. At the very beginning of life, thousands of centuries ago, each individual was probably conscious only of itself. In that case its only duty was to take the best possible care of itself. The only sin it could commit was to neglect itself.

But as soon as life reached the level where individuals were conscious of other individuals, as the mother of her offspring, then conscience commanded the mother to care for her children at whatever risk to herself. She felt that to be her duty, and she felt guilty if she neglected it. And when in time beings came to live together in communities each member of the community felt that he had duties to every other member of the community, and that it would be wrong to neglect those duties.

And when men came, and banded communities into states and nations, then each citizen felt that he had duties to every other citizen, and that he was guilty of sin if he failed to perform those duties. And some men have felt that they had duties to all men—to all humanity—and have felt guilty when they neglected those duties. And a few men have even felt conscious of an Infinite Will above Humanity itself, to which they owed duties, the very highest duties of all, and duties whose neglect was the most grievous sin of all.

So science tells us that the sense of sin is only the result of higher development. The higher life climbs, the larger the knowledge, the larger the duties that dawn upon the growing soul and the more profound the consciousness of responsibility and imperfection.

5. The Origin of this Story.

This view of sin is forced upon us by our growing knowledge of the facts of the world. We can find no trace of any Garden of Eden either in the records of history or in the geography of the earth. But we do find among lower creatures now living on the earth just such a gradually developing consciousness of duties to others. At the lowest stages of life each individual cares for itself alone. But as we rise we soon come to animals where the parents unhesitatingly risk their lives to protect and nourish their young. And among animals we find communities where the individuals as unhesitatingly expose their lives for the defense of the community or any member of it, as in troupes of monkeys; while flocks of birds have been known to punish individual members who wronged other members of the flock, showing a sense of the evil of wrong-doing as well as the instinct of right doing.

But it is only among men that we find the consciousness of duties to all men, though savages have not yet attained even to this. The members of a tribe or clan are conscious of duties only to the members of their own tribe or clan, not to all the men of their race. And even civilized men do not always feel that they have duties to foreigners as well as to their fellow citizens; while only a few men in any generation seem to be conscious of the duty of living an ideally perfect life, whether their duties to their fellowmen require it or not.

Men who have not become conscious of this lofty ideal feel no sin in falling short of its demands. Men who have not yet come to feel that all men are broth-

ers feel no sin in passing laws that will injure foreigners. Men who have not yet grown beyond the tribal consciousness feel no sin in murdering and robbing members of their neighboring tribes. Thus everywhere we find sin to be the result of knowledge—the result of dawning consciousness of higher duties—so that men have called this growing consciousness of sin, Conscience.

6. The Meaning of this Story.

Sin, then, is not the result of a fall but of a rise. In the lower levels of life the laws of the Universe can be broken without sin because it is done ignorantly and unconsciously. It is only by rising to higher levels that consciousness and sin begin to appear. It is like climbing a mountain. The higher we go, the wider the horizon appears. And so the higher we climb in our knowledge of good and evil, the wider our horizon of opportunities and duties appears, the larger and nobler and purer appears the destiny of man. So that the man who has the highest ideal may often feel himself the chief of sinners, as Paul did, and will always feel the sharpest spur to drive him ever upward to still nobler heights.

QUESTIONS TO TALK OVER.

Twelfth Sunday.

1—3. Why do the lower races have no stories to account for sin? Do the stories of the higher races imply that the gods are jealous? Are they?

4—5. How far does the truer story agree with the Bible story? Did Paul accept the Bible story? (See Romans, v. 12.) Do men still accept it?

6. Could the best men feel their imperfections the most, unless they had a glimpse of the Infinite Perfection? Is that what Emerson's words mean?

Is man the most disobedient or the most obedient of living things?

Shall we ever be sinless? Should we strive to be sinless? to be perfect as our Heavenly Fathers is perfect? in what sense?

Are the words of the serpent in our first text true or false? Was that serpent the Devil? What has become of him now?

Ought we to treat all men as brothers? even in war?

The Positivists deify Humanity. Is that the highest conceivable deity?

Notes and Reference.

1. Gen. II. III. *Bible for L.* Bk. I., ch. III.
2. Doane, ch. I. Baring-Gould, *Legends of the P.*, ch. IV. Bancroft, *Native Races*, III., p. 48.
3. Ragozin, *Story of Media*, p. 48, 60.
4. Darwin, *Descent of Man*, pt. I., ch. III.—V. Powell, *Our heredity*, pt. II., ch. IV., pt. III., ch. I. Brooklyn Eth. Ass. *Evolution*, p. 179, 234. W. K. Clifford, *Scientific Basis of Morals*, ch. I. Spencer, *Justice*, App. D. (Conscience of Animals.) Spencer, *Data of Ethics*, ch. II. III.

FOR THE CHILDREN.

XII. Explain by a story what guilt means; ask if they ever felt so; and why; show them that they must learn the right in order to be good to others, and do the right in order to feel good themselves.

XIII.

How Laws Began.

And the Lord spake unto Moses. *Exodus, Numbers, Leviticus.*

New occasions teach new duties. *Lowell, The Present Crisis.*

I. ACCORDING TO LEGEND AND MYTH.

Progress would evidently be impossible if our laws were unchangeable and we had to do exactly as our fathers did. And if our laws on any subject—political, moral or religious—came down from heaven we could not change them without permission from heaven to do so. Should we not be like the subjects of the Czar, under laws that we did not make and could not change, whether they fitted us or not? Are we in such a world as that? What do the stories say?

1. The Bible Story.

The Hebrews believed that their laws came directly from their God. We read in the Bible that the Lord descended on Mt. Sinai in sight of all the people. The mountain quaked greatly and was altogether on a smoke. There were thunder and lightning, and the voice of the trumpet exceeding loud, lest the people should touch the sacred mount and be destroyed. And out of the cloud the Lord spake unto Moses "by a voice" and called him up into the mountain and kept him there for two periods of forty days and nights without food or drink, communicating the law to him and even writing the ten commandments with his own fingers upon tables of stone.

2. Other Legends.

The Persians in like manner say that their laws were given to them by their great God, Ormuzd, through their holy prophet, Zoroaster. They tell how on one occasion when he was praying on the top of a mountain the Lord himself appeared to him in the midst of fire from heaven in the sight of the king and all the people, and gave him the Book of the Law.

The Cretans also say that their famous law-giver, Minos, used to ascend Mt. Dicte and receive the sacred laws from Zeus himself. And so it was believed by the Spartans that their law-giver, Lycurgus, obtained his laws from Apollo; and by the Romans that their law-giver, Numa, obtained his from his divine wife, Egeria, whom he used to visit in a sacred grove.

And in the New World we find similar stories. The Mexicans say that their laws were given to them by their great god, Quetzalcoatl, who proclaimed them from the top of a volcano—the Hill of Shouting, as they called it. And the voice of his herald was so loud that it could be heard three hundred miles away. In South America the Bogota Indians claim that their laws were given them by a wise old man who announced them from the summit of a high hill; while the Brazilian Indians can still show the footprints in the solid rock on the top of the hill where their god stood when he proclaimed their laws to them; and they can still show the river whose waters he divided on his departure, so that he went through dry-shod.

3. Their Origin.

Perhaps we can understand how these stories arose by seeing how simple races regard their law-givers at the present time. Queen Victoria is regarded as divine in many parts of her Indian Empire. Sir John Brooke, who became rajah of a part of Borneo fifty years ago, is worshiped as a god now by some of the natives of that island. In Arabia recently a Bedouin was asked the name of his god and replied by giving the name of the governor of the district.

So that it seems natural to man to regard law-giv-

ers as divine and worship them, as the Roman Emperors were worshiped in historic times. And in prehistoric times with only tradition for history there would be still fewer obstacles in the way of attributing laws and customs to some god or divine man. And when the laws were regarded as coming from heaven, it would be very nautral to guess that the god came down from heaven upon some mountain top to deliver the laws, as in Arabia and Persia, and Mexico and Peru.

II. ACCORDING TO SCIENCE AND HISTORY.

4. The Truer Story.

But these early codes of law were not enacted by any man or any body of men. They grew up gradually out of customs, and the customs grew out of the necessities of life. Man is a social being and tends to live in societies, in tribes or nations. Even before he became man he was gregarious, like some animals and birds, and lived in little groups. And each member of these little groups respected the rights of every other member. If any one killed one of his fellow members or robbed him of his food, it was the custom to punish the offender by driving him from the group or killing him.

So men learned that it was wrong to kill and rob their fellows, even before they became men. And in the same way other customs grew up. And when these early groups developed into tribes and states, governments were instituted, and magistrates enforced these customs as laws; and inasmuch as such laws were so old that their origin was unknown, men thought they must have been given by their god him-

self, either directly or through some holy prophet. And in later times, when new laws were added they were still attributed to their great law-giver, as soon as their real origin was forgotten.

5. The Origin of this Story.

History has indeed no record of this gradual growth of the early codes, but history does tell us that the Mosaic law, for example, was never heard of till centuries after the supposed law-giving of Moses. The Jewish people knew nothing of the worship of one God and "Him only" till five hundred years after the exodus; and it was nearly a thousand years after that event before the so-called books of Moses were written and spread among the people. And history shows us in the same way that later laws were attributed to Numa among the Romans, and to Solon and Lycurgus among the Greeks.

And though we have no record of man's pre-human condition, we can see animals and birds living in communities, and observing the customs in regard to killing and stealing, and enforcing them by punishing offenders. And it is very obvious that no community could exist as a community, if the members did not respect each others' rights in regard to life and food. The community which disregarded those rights would soon be torn asunder by internal dissention or conquered by those tribes which did treat each other justly. Natural selection would choose the just communities to survive because they would be the stronger, while the unjust communities would perish and leave no children behind them. So the tendency to respect life and property would be inherited by each

new generation and would grow ever stronger, till it came to be regarded as a divine command.

Furthermore, if these laws really came down from heaven, it is impossible to understand why the gods should issue such contradictory commands—bidding one people require the children to slay their parents and an other people to stone any child who lifted his hand against his parents; while if these laws are only customs that grew up in the struggle for life we can see how such contradictory laws as these might arise. For the weak and aged would naturally be a burden to any tribe; and in the state of constant hostility which is found among primitive peoples, that tribe which should kill off its helpless aged and its superfluous young would—all other things being equal—be victorious in the battle of life over the tribes encumbered by the aged and young. Some animals which live in herds are found thus killing off their helpless members; and many savage tribes kill off their aged and the superfluous young.

But as men become less savage they ask themselves why they do this, and they hit upon some very ingenious reasons for it. The Fijians say the aged will enter heaven in just the same condition that they leave earth; and therefore it is the duty of filial sons to kindly kill their parents before the infirmities of age have come upon them. A Mexican tribe holds it a duty to kill one of every pair of twins born, because their chief god had twin sons, one of whom tried to destroy his father's life. While the Hindu mother thinks the favor of the gods can be won by the sacrifice of her child.

But those tribes in which the love of parents and

children was most strongly developed would refuse to continue this slaughter of their kindred, even though it was the custom and had a seemingly good reason for it. And this very love which makes them renounce the custom, also makes them more devoted to each other and stronger as a tribe than those who kill their kindred. Therefore nature has selected these loyal and loving races to build up nations; while those people who refused to be gentle have remained savages and are vanishing before the gentler civilized races.

6. The Meaning of this Story.

In one sense, then, we are in a world whose laws we do not make and cannot change. Those laws are in the very constitution of the Universe. They are being revealed to us day by day. Each new occasion teaches us some new law that we must keep if we would live and grow. The communities that keep these laws survive and inherit the earth. Those that break them perish from the face of the earth. But the laws handed down by tradition from the past are not necessarily binding on us of to-day. They became established in their time because they were the most fit for that time. If they are no longer the fittest they need be no longer kept. It is the duty of each generation and each individual to find out what alleged laws of the past or present are really binding, and to keep them. We need not fear to follow our reason and conscience in rejecting any law, even though we be in a minority of one. The majority is generally right; but some times it is the minority which is right. If we happen to be right we shall help the world up-

ward by obeying our conscience, and if we happen to be honestly wrong we shall not drag it down. In either case we shall be doing our duty. And it is only by such constant individual variations that progress is possible.

QUESTIONS TO TALK OVER.

Thirteenth Sunday.

In what sense are the laws of men made by God? Is this world a Democracy?

Are we bound to obey a law which we think wrong? Is it safe to refuse to obey such laws? Why? What is the "Higher Law?" Is it the foundation of the future lower law?

Can we believe that all men or even a permanent minority will believe a law wrong which is really right? Why are the majority bound to be right in the end?

How does nature enforce right laws and repeal wrong laws? Does nature also cause right religions to survive and wrong ones to perish? How?

Can habits become laws for individuals, as customs do for communities? How does nature enforce good habits and repeal bad ones?

Can men set up a creed by vote? Why not? If we honestly dissent from a creed, what will happen to us? What happened to Socrates and Huss and Servetus? If we dishonestly assent to a creed we think false, What will happen to us? What does Tennyson mean by:

There lives more faith in honest doubt,
Believe me, than in half the creeds?

Is Progress possible with unchanging laws?

Notes and References.

1. Ex. XIX.; XX.; XXIV.; XXXIV.; Deut. XXXIV. *Bible for L.* Bk. II. ch. VII. IX.
2. Doane, ch. VII. Brinton, *Am. Hero-Myths*, p. 82, 224.

3. Spencer, *Principles of Soc.* pt. I., ch. XXV.

4.—5. Enc. Brit., *Ethnography* (IX. X.) Darwin, *Descent of Man*, pt. I. ch. IV. *Bible for L.* Bk. III. ch. XVII. XXXI.; Bk. IV., ch. XVII. XVIII. Brinton *Am. Hero-Myths*, p. 68.

FOR THE CHILDREN.

XIII. Tell them why a rule of school is made, because it is best for the majority; how a law of the town is made; how they need fair play, or they could not play together; so men could not live together without fair laws.



XIV.

How The Soul Began.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis, II. 7.

We see the world piece by piece, as the sun, the moon, the animal the tree; but the whole, of which these are the shining parts, is the soul.

Emerson, The Over-Soul.

I. ACCORDING TO LEGEND AND MYTH.

What am I? is not man's earliest question, but it is one that he is sure to ask sometime. And his whole philosophy of life will depend upon his answer to it. If his answer is that he is divine, then he will try to live a god-like life; but if it is that he is only a clod of earth, he will live accordingly. What have his answers been?

1. The Bible Story.

In one of the Hebrew stories of Creation we are

told that the spirit, or breath, of God moved upon the face of the waters and changed them to earth and plants and animals and man. In the other story, after man's body had been formed out of the dust of the earth, that same spirit of God was breathed into his nostrils so that he became a living soul; and when he died his body was to return to the dust and his soul "unto God who gave it."

2. Other Stories.

The Greeks say that their first ancestors were moulded out of clay by Prometheus and then had the breath of life blown into them by the winds at the command of Zeus. The Mandan Indians believe that the Great Spirit moulded two figures of clay and then dried them and animated them by the breath of his mouth; and they became the first human beings.

The Australians have a similar story. They say that their god, Pund-jel, made two clay images of men. He danced round them. He lay on them and breathed his breath into their mouths and noses, and danced round them. Then they arose full grown men.

3. Their Origin.

The people who believed these stories, evidently thought that a living man was made up of a body and a spirit or breath, and that the spirit was what made man live. This idea that man has a spirit or soul and that the breath is the soul, is extremely common among men, both savage and civilized. The very word "spirit" is a Latin word that means "breath," and the Latin word for soul, "anima" is also from a root

meaning "to breathe." So that the Romans had sometime belived that the breath was the soul of man. The Greek words which we translate by "Holy Ghost" in the Bible, meant simply "holy breath" or "wind." The Hebrew word also for "Spirit" of God, likewise means "breath" or "wind" of God.

Among savages the belief is still more common. The same word is used for "breath" and "soul" by many peoples, as the Mexicans, Algonquins, Californians, and others in America, and some tribes of Australia, as well as in Europe and Asia.

It is not difficult to see how such beliefs and stories originated. The most obvious difference between the living and the dead is that the former breathe and the latter do not. The dead have lost their breath as well as their life; and therefore it was very natural to conclude that their breath was their life. But life is not all that the savage thinks a soul has. He thinks it has a form like the body and an existence independent of the body. When a man swoons the savage bystanders see that his breath, his spirit, leaves his body temporarily and then returns. When a man dreams or goes into a waking trance, he is convinced that he has been where his dream or trance seems to have carried him. He is told by his companion that his body has not left the spot; and so he infers that his soul must have left his body and can exist independently of it.

But when a man is dreaming his breath does not quit his body; and so we find many primitive people who think there is some other soul than the breath. The shadow is regarded by some as the spirit. The same word is often used for shadow and soul, as

among some American Indians and many Africans, as well as by the Greeks and Romans. The shadow-soul is probably suggested by the shadowy appearance of dream-visions and apparitions; and the fact that the shadow is usually visible only by day would agree very well with the soul's absence during dreams. While the body sleeps the shadow is away in dream-land. Some tribes, like the natives of Old Calabar, hold that it is fatal for a man to lose his shadow completely, as Peter Schlemihl did in Chamisso's story. Others, like the Zulus, maintain that the dead have lost their shadows and that a corpse cannot cast one. The people in Europe during the Middle Ages thought that the dead could not cast a shadow. When Dante was in the other world he was the only one there who had a shadow, and the spirits knew he was not dead by that shadow.

Other savages combine both of these views and regard man as having two souls, as the Fiji Islanders, the Greenlanders and the Algonquins do, who think that the shadow is the spirit that goes forth on dream-journeys during sleep while the breath remains with the body. But at death both leave the body. The ancient Greeks had a similar belief; for when Ulysses visited the world beyond the river of death he found the ghost of Hercules roaming with bow and arrows over the plains of Asphodels, though his spirit was feasting with the gods in Olympus.

But animals, plants, and all other things have souls, according to most early men. Animals are seen to breathe, and animals and plants and everything else have shadows; so that the conclusion is a natural one, and it is apparently proved by dreams and apparitions.

For the forms thus seen wear clothing and carry arms as intangible and ghostly as the ghosts themselves, showing, as the Peruvians said, that the ghosts of the dead still use the ghosts of all these articles.

4. The Results of these Beliefs.

If the souls survive the body and wear clothing and use arms and other implements then these things must be furnished to the dead, by being buried or burnt along with them. And the souls of animals, too, of horse or cow or dog, must be sent along with the souls of the departed. The dog of the dead Indian is slain to help his master hunt in the other world; or as in the case of the Mexicans, is tied to his dead master's hand and then dispatched that his ghost may guide his master's ghost along the dark and dangerous path to the lower regions. In India the Hindu dies holding the tail of the cow which is to be sent with him that her ghost may help him swim the river of death. And among some people, as the Patagonians, at a man's death all of his cattle are slain for his use in the other world.

But the dead husband will miss his wife, the dead master his slave; so in countless countries the surviving wives and servants have been sacrificed at the grave of the husband and master that their souls might accompany him. And love and loyalty to the dead have made the living willing and eager to thus lay down their lives. In Japan it used to be the custom for everybody who had been honored by the acquaintance of the king to die with him, that he might miss none of his old friends in his new home. And in Africa it is still the custom, when the king dies, to

kill every living thing in his palace and destroy all of the furniture and the building itself, that the palace and its contents might go to the other world along with the king.

II. ACCORDING TO SCIENCE AND HISTORY.

5. The Truer Story of Science.

The truer story is not yet fully written. We know, indeed, that the breath is nothing but gases which feed the flame of life and bear its smoke away. We know that the shadow is nothing but the absence of light. We have learned that our dreams of dead or absent friends are not a proof of the existence of a soul apart from the body. Yet our "thoughts that wander through eternity" prove that man has a mind capable of putting itself into communion with the whole sensible Universe. We do not yet know how this mind or soul began, though we do know that it was not imparted suddenly, as the legends tell us. It has come gradually. The grown man has more than the child, the scholar than the peasant, the civilized than the savage. Some have thought that what we call the soul, the mind, the reason, was the product of the body and perished with it. Others have thought that the soul made the body as its temporary home, and passed to new and nobler mansions when this body perished.

Still others have believed that soul and body, mind and matter were really one, and that matter was the outside of mind and mind the inside—the thought-side—of matter. In that case the whole universe would be only the expression of Infinite thought, something

as words are the expression of finite thought; and our finite thought would be a part of that Infinite thought, that spirit which exists in every object and every atom.

6. The Meaning of This Story.

Therefore the belief of savages that all things have souls akin to the soul of man is really the first glimpse of a great truth. This hypothesis of a soul is the first and greatest hypothesis in human history. Men had to make some hypothesis in order to begin to understand this Universe. We still have to imagine theories in order to advance, like the theory of gravitation, the Nebular hypothesis, the theory of natural selection.

But the most fundamental theory of all, that on which these later theories all rest, is that there is an intelligence in this world like man's intelligence, that the soul of man is like the soul of the Universe. For if man's mind is not one with the Mind in all things, then man cannot be sure of understanding anything. But if man's mind is one with the Infinite mind, then man can hope to understand in a finite way how the Infinite works. Man can understand the language of the sunset, the ocean, the spring flowers. Man can put together the points of wandering light he sees in heaven and spell out the thought of a solar system which shall correspond in some imperfect way to the thought of the Infinite. Man can read, little by little, the great poem of the Universe and recreate the thought of the Creator, as the child learns to read a human poem and reproduce in its own mind the magic vision of the poet.

QUESTIONS TO TALK OVER.

Fourteenth Sunday.

- 1.—2. How far do the savages and the civilized

agree in their beliefs about the soul?

3. Why have men believed in the souls of animals and things?

4. What loss of life and property has resulted from this belief? Does this terrible result prove the belief wholly mistaken? Do the human sacrifices of the Mexicans prove their religion wholly mistaken? would the persecutions inflicted by the Inquisitors prove their religion wholly mistaken?

Was a man, thus in blind fear and affection sacrificing servants and wives to the dead, better or worse than the brute?

5. What does the fact that food is necessary for thought prove? What do cases of mind-cure, or stigmatism, or death by fright, prove? Is matter dead?

If our thoughts make our souls, or color them, as Marcus Aurelius says, what ought our thoughts to be, if we wish beautiful souls? Do our souls make our bodies beautiful or hideous? Can we judge a man's soul by his face? Idiots? Madmen? Criminals? Can we judge the Infinite by his face? How can we see it?

In what sense is an apparition a fact, and in what sense an inference from a fact? Are the clothes of ghosts an inference or a fact?

Notes and References

1. Gen. I. 2; II. 1; III. 19; Eccles. XII. 8.
2. Doane, ch. I. Lang, ch. I., p. 170, 320. Lenormant, p. 50.
3. Spencer, *Principles of Soc.* Pt. I. Brinton, *Myths of the New World*, ch. IX. Enc. Brit. *Apparitions, Dreams*.
4. Tylor, *Primitive Culture*, ch. XI. Spencer, *Principles of Soc.*, pt. I., ch. XIX.
5. Brooklyn Eth. Ass. *Evolution*, p. 179. Spencer, *Principles of Psychology*, pt. II., ch. I. Everett, *Poetry, Comedy and Duty*, p. 1-50. Fiske, *Destiny of Man*, XVI.

FOR THE CHILDREN.

XIV. Ask what soul is; tell the myth; the truer story that soul makes face beautiful by beautiful thoughts; ask how they will get beautiful thoughts; ask for some beautiful thoughts.

XV., XVI. How The Thought of God Began.

The Lord came down upon Mt. Sinai.

Exodus. XIX, 20.

Draw, if thou canst, the mystic line
Severing rightly His from thine,
Which is human, which divine.

Emerson, Worship.

I. ACCORDING TO LEGEND AND MYTH.

Men have sometimes doubted whether there was any Jehovah, or Zeus, or Brahma, or any God at all. How do we know that there is a God?

1. The Bible Story.

If we could have asked the Hebrews how they knew that their God existed, they would have told us that their fathers had actually seen him and spoken to him and touched him. He had walked in the Garden of Eden and talked with Adam and Eve; he had wrestled with Jacob, he had spoken unto Moses face to face and had appeared to many others of their race, as their sacred books assured them.

2. Other Stories.

The Greeks, too, would have told us many similar stories. In the battles of the Iliad the gods come down to earth and talk with men; and in the Odyssey the great goddess, Athene, journeys with young Telemachos, as a man with his friend. And Zeus himself came down and spent the night with the devout and kind-hearted peasants, Baucis and Philemon. And the Greek poets relate many other such visits to earth of Zeus and all the other gods.

The Hindus likewise can tell us of many such descents to earth, or avatars, of their greatest god. Once he came as the great king Rama, whose glorious deeds are described in the sacred poem called the Ramayana; and again as Krishna, whose noble words are recorded in the Mahabarata.

And elsewhere in the old world men tell the same story. They know that their gods exist because they have seen and heard them. And in this new world of ours the gods have also come down to earth or taken their worshipers up to heaven, and so proved their existence. In Mexico and Brazil, as we have already shown, the gods came among their people in visible form to help and teach them. And among the Ojibwa a prophetess was taken up to heaven and saw the spirit of the Bright Blue Sky sitting at the entrance of his lodge, something as an earthly Indian would sit at the entrance of his wigwam.

3. The Origin of such Stories.

Though men are inclined to doubt the exact truth of such stories now, yet they must have had some cause back of them. What was it? The Ojibwa seer says that her visit to heaven took place when she was keeping a long religious fast; and the physicians of to-day would explain it as only a vision or dream, such as is apt to come to those who fast.

But she would not have dreamed of seeing the Spirit of Heaven if she had not already believed there was such a spirit to see. The vision, though it might strengthen the belief, was not the origin of it. It was the belief which was the origin of the vision. And the belief was also the origin of the other stories. It

was because men believed in the existence of gods that they came to believe that their benefactors—their teachers and law-givers—were gods. How did the belief itself originate? The answer to that will bring us a step nearer the truer story of to-day.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

(A). Animism.—The belief in gods originates in the feeling early men have that nature is animated by a spirit akin to that which animates the human body. This belief is called animism and has already been referred to. The savage thinks there is a spirit in bird and brute, reptile and insect, a spirit that seems wiser than man's, enabling them to build their strange homes, like the spider's web, the beaver's dam, the cell of the bee or the gallery of the ant, and guiding them in their long migrations, "lone-wandering but not lost."

As he climbs higher in culture, he imagines that there is a spirit in the sky and in each of the heavenly bodies, a spirit in the wind and the water, in the tree and the rock. These spirits are regarded as seeing man's deeds, hearing and heeding his words. And this feeling makes him hold all these objects—animate and inanimate—which seem to him mysterious and mighty, as beings more than human, beings that are called gods.

(B.) Ancestor-worship.—The custom, too, of offering food and clothing and other things to the spirits of the dead blended with this worship of the spirits of nature. These latter spirits were indeed modeled

upon the human spirits—at first upon the spirits of the living, and then upon the spirits of the dead or ghosts. They were believed to be also fond of offerings and made more propitious thereby; while the ancestral spirits in turn were often thought to have influences over the course of nature and to be able to give or withhold the blessings of life. Thus they ceased to be strictly human. By death they were changed to deities.

(C). Polytheism.—At first these spirits were imagined to be all independent of each other. Sometimes they were roughly divided into two hostile bands, one composed of the friendly and the other of the unfriendly spirits; and so a rude Dualism arose. But as the family evolved among men, the gods were regarded as also living in families, as being brothers and sisters, parents and children. Where the maternal family prevailed the greatest deity was apt to be a goddess, the mother of gods and men, and her attendants were women, like the Vestal Virgins of Rome and Peru or the Bacchantes of Greece.

But with the advent of the paternal family, each nation comes to believe that its gods are descended from some one Father of gods, who is also the father of all the men of that race.

(D). Monotheism.—Thus each race comes to believe that for them there is one supreme king and Father of gods and men. This is still polytheism, because men still believe in many gods; but it is a step in the direction of monotheism, because they believe that one god is supreme over all the other gods of his family or race. But when any nation conquers its neighbors, as the early Hebrews and the later Ro-

mans did, the people are apt to believe that their god is supreme over the gods of the conquered nations and, by a natural patriotism, over the gods of the whole world. Then the defeated gods may become a part of the hostile host of Dualism and be called demons or devils; they may blend with the inferior gods of the conquerors and become angels and archangels, to do the bidding of the supreme Ruler.

(E). Cosmic Theism.—There is a still higher step; that is the thought of one vast spirit animating and inspiring all things, immanent in all nature, and revealed in all the sensible Universe, but most of all in the soul of man.

5. The Origin of this Story.

How do we know that this story of the beginning and growth of the idea of God is any nearer the real truth than the stories which tell us that God came down from heaven to the mountain-tops of Arabia or Mexico or Brazil? We know it because we can trace all the earlier steps of it in the beliefs of races still existing.

The lowest races all believe that things which live have spirits in them; but some, like the Australians, Bushmen, Fuegians and Andamanese, stop there. They have not tried to explain the whole world yet. They explain birds and insects and reptiles and brutes as animated by a spirit like their own, only more wise and mysterious. But the higher races, like the Negroes, the Asiatics and the American Indians, go farther. The Indian explains the flowing of the rivers by imagining that they have spirits in them which move them as his own spirit moves him. And similar be-

liefs of spirits in sun, and moon and sky, and tree and rock and all things, are found existing in every quarter of the globe.

And that early men made gods of these spirits is seen from the fact that the gods of the lower races are insects and birds and animals, sun, moon, and sky, tree and river and ocean. The chief god of the Bushmen is an insect like a grasshopper, to whom they pray and whom they call Father and Creator; while the god and creator of the Australians is an eagle. The eagle and the Raven are also gods of some races in America, while the coyote and wolf and serpent and rabbit are gods of other races. The winds are worshiped as gods both in the old world and the new; and so are the sun and the sky. The Hurons in America worshiped the sky because, as they said, it was the body of a great spirit which ruled seasons and winds and waves, and heard and saw all things. And in the old world the Greeks and Romans worshiped a Father-sky for the same reason.

And even the very greatest gods of civilized races show traces of having grown from original animal deities. The great Egyptian god, Ra, was called in later times the soul of all gods. Yet he was the sun; and though he was the sun, he was figured with a hawk's head or even as a hawk entirely. He had started as a bird, like the god of the Australians or the American Indians, and then had become blended in some way with the sun-spirit, and from that he had grown finally to be the soul of all the gods.

The Indians of Central America had a Creator who had grown in the same way from an eagle into the god of thunder and lightning and then into the still

higher form found in the Popul Vuh. The Greek Zeus, too, had an eagle figured beside him; and the eagle was represented as hurling the thunderbolts. So that Zeus was probably a bird before he was the Sky-Father. And even the great god of the Jews, Yahweh, was worshiped as a bull less than a thousand years before Christ.

6. The Meaning of this Story.

Thus we see that the very greatest gods of the human race have been the result of the primitive hypothesis that there was a spirit like man's in bird and brute, in stock and stone. All early races seem driven to adopt that hypothesis. The great philosopher, Kant, has shown that men cannot think at all save in terms of space and time. And it seems as if men could not think of this universe save in terms of intelligence and will, like their own intelligence and will. For the scientific men of to-day, though they reject the early stories of spirits and gods, are yet driven by the results of modern research to believe that one mighty Will animates and directs all things.

The uniformity of law, reigning the same throughout all space and all time, compels men to think of this Power as the sole power in the universe, and so wise that he needs never change his methods; while the marvelous constitution of what we call matter reveals that awful Power as really in the tiniest atom as in the solar system. That Power is found everywhere and in all things. "Nature is too thin a screen; the glory of the One breaks in everywhere."

Therefore, though we may not believe that this or that god came to earth and spoke to men face to face,

yet we do know that God is, that Infinite Will exists in the universe, that the Universe is Infinite Will, is God, simply because we see it and feel it everywhere. The time of which Emerson dreamed is already here, when religion can be so stated that unbelief is impossible. An intelligent Atheist is already impossible. Man cannot think without thinking God.

QUESTIONS TO TALK OVER.

Fifteenth Sunday.

1.—2. How far did the ancient civilized races and the modern savages agree in the reasons they gave for their belief in gods? Can we still give the same reason?

3. Do men believe in God because they see him, or see him because they believe in him?

4. Do men make gods of insects and animals through confusion of language or through perception of a spirit in those creatures? Why do the gods improve as the men grow better? Do we, each one of us, have our own God? How can we make that God better?

Are there two opposing forces in nature, as Dualism assumes? Are there two opposing impulses in the human heart? What did Paul think they were when he called them the Old Man and the New (Romans vi. 6.)? How does Evolution explain them? What does Tennyson mean by saying, "Let the ape and tiger die?" What do we mean by Reversion?

Sixteenth Sunday.

4.—5. How did the conquests of the Roman Empire help monotheism in Europe?

Can a religion be called monotheistic which has a Devil in permanent rebellion against the Divine Ruler?

What is the "Higher Pantheism" of Tennyson's

"Flower in the crannied wall?" Does Tyndall mean the same thing when he sees in matter "the promise and potency of every form and quality of life?" How does science show us that God is one and "without variableness?" Why is an intelligent Atheist unthinkable?

Does the Golden Rule apply to God? Ought he to treat us as we would treat him, if we were God and he man? Does he? How do we apply the Golden Rule to animals?

Can we tell whether nature-worship or ancestor-worship came the earlier? Do we still worship nature? Does the pessimist worship nature?

In what sense did God speak to Moses and the prophets? to Emerson and Marcus Aurelius?

Notes and References.

1. Gen. III. 8; XXXII. 28. Bible for L., bk. I. ch. XXIII., XXV.
2. Tylor, *Prim. Culture*, ch. XVIII. Brinton, *Am. Hero-Myths*, p. 236.
4. Tylor, *Prim. Culture*, ch. XIV.—XVII. Fiske, *Idea of God*. D'Alviella, *Hibbert Lectures for 1891*, ch. II.—IV. D'Alviella has the best treatment of the historical side of the subject, while Fiske is better on the psychological side. Brinton, *Myths of the New World*, ch. II. Spencer, *Principles of Soc.*, pt. I.; ch. XIII.—XXV. Bryant, *To a Water-fowl*.
5. Tylor, *Prim. Culture*, II. p. 255. Emerson, *The Preacher*. Brinton, *Am. Hero-Myths*, ch. VI. Spencer, *Principles of Soc.*, pt. IV., ch. 7.

FOR THE CHILDREN.

XV. Tell of some insects and how marvelous their ways are; ask who taught them; tell how some people think they are gods; how they are only a part of God, to be studied reverently.

XVI. Ask whether they would like to have their father and mother live on the roof of the house while they lived on the first floor; tell where people used to think God lived; where they think he lives now.

XVII., XVIII.

How The Thought of Heaven and Hell Began.

I saw the dead, small and great, stand before God.

Revelation, XX, 12.

Myself am Hell.

Milton, Paradise Lost, IV. 75.

I. ACCORDING TO LEGEND AND MYTH.

If a man die, shall he live again? and when? and where? and how? are questions that primitive people answer very positively. They believe in a future life and can give all the details about it. And this belief rests on what seems to them very good grounds. They think living men have visited the homes of the dead and brought back information that death is not the end of existence; and the souls of the dead themselves have also returned and appeared to the living thus proving their continued existence. Let us examine these legends and see what truth lies back of them.

1. The Bible story.

The Bible contains several of these stories. In the Old Testament the ghost of Samuel rises from the place of the departed; while in the New Testament the author of the book of Revelation, tells us that when he "was in the spirit on the Lord's day" "a door was opened into heaven" and he "saw under the altar the souls of them that were slain for the Word of God" waiting impatiently for their new bodies and saying, "How long, O Lord?" And in another place he says he "saw all the dead, small and great, stand before God."

2. Other Stories.

The Greeks also have their stories. Plutarch writes that a certain Greek, named Antyllos, seemed to die, but recovered before the time for his funeral, and reported that he had gone in spirit to the other world and seen the dead living there. And he was not the only one of his nation who had had this experience.

The Hindus have a similar story of a man who

was sick and appeared to die. When he came to himself he said he had been taken to the other world by mistake and sent back again to live out his allotted time. But while he was being hurried back he had caught glimpses of the punishment of unbelievers and the glorious lives of suttee-widows and ascetics.

Such stories are to be found in all literatures, but Christian literature especially abounds in them. One of the earliest is the account of Simeon's two sons, who rose from the dead when the graves were opened on the day of the crucifixion. They related how Jesus had come "like a sun of gold" down to the gloom of Hell and had conquered Satan and Beelzebub and had rescued Adam and his righteous descendants and taken them up to Paradise. While one of the latest of these stories records the visit of William Staunton of England to St. Patrick's Purgatory at lough Derg in Ireland during the year 1409. He said that the priest of the place taught him what prayers to repeat when any spirit appeared to him, and then left him locked in the dark, oppressive cave. He shortly fell asleep and in his sleep he saw St. Ives, who conducted him through the dreadful place, where he saw devils torturing those who disobeyed the church. In the morning he was wakened and brought out of the cavern, when he narrated his vision.

Among savage peoples like stories are current. A woman of New Zealand recently reported that she made a visit to the lower world. She had been ill and had to all appearances died; and after the custom of the country she was left alone in her closely shut house waiting for her funeral. But the second morning after her death her nephew found her on the sea-shore,

alive but weak and cold. She said her spirit had gone to the entrance of the other world and had climbed down by means of a vine. Then she came upon an old man with a canoe who ferried her across a stream to the farther bank where she found all her dead kindred. But her father bid her return at once to care for a little child she had left. And he gave her an enormous sweet potato—such as she saw growing below—to plant on her return; but she lost it as she was climbing the vine. Her spirit finally reached her cottage, where she awoke in the dark and the cold. Then gathering a little strength she unfastened the door and came down to the beach where she was found by her nephew.

3. Their Origin.

Such stories as this are found among savages every where, in Africa and Asia, and Europe and America, as well as in the islands of the Pacific. And the lives of the mediæval saints of Europe are also full of them. We have already seen that they would be explained by physicians as visions that come in trance or sleep and do not prove the objective reality of any other world. They only prove the belief of the persons who have them in the existence of such a world. Consequently they vary according to the form of that belief.

The New Zealander sees only her own people amid the surroundings of her own country, with the sweet potato a little larger than on earth. The Indian sees only Indians and American animals roaming the plains of another America. The Zulu sees the ghosts of Negroes milking the ghosts of African cows, while the Laplander sees only ghostly snow and sledges and

reindeer. And the Hindu sees suttee-widows in glory; while the Christian sees heretics tormented by fiery devils, or the Holy Trinity sitting on the throne of heaven at the left hand of Jesus, as St. Theresa did. Each seer sees only what his or her own people believe to exist; while if this other world were an objective reality the different seers ought to bring back harmonious reports.

Therefore the students of to-day are convinced that these stories of a visit to the other world like that of Hercules and Aeneas and Wainamoinen are only legends which originated in the belief that such a place existed. If it were believed to exist men would dream of visiting it; and as early men regard their dreams as real experiences, stories of such visits would inevitably arise. The stories of visits, then, do not prove the existence of the place, but only a belief in its existence, a belief which is apparently universal. The truer story ought to give us some clue as to how that belief arose.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

We have seen how it was that early man came to believe in a soul. The phenomena of breathing and dreaming combined to force that belief upon him. With that belief came also the belief in the continued existence of the soul. When primitive man dreamed of seeing and addressing his dead friend, as Achilles did in the case of Patroclus, he would be sure to say with Achilles, "There is, then, still a spirit and ghost, even in the lower world." He would be sure that his dead friend's spirit still lived.

(A). Non-migration and Resurrection theories.—

He would at first doubt whether the body were really and finally dead, as many savage races still do. He would expect the spirit to return and reanimate the body as the spirits of those he had seen faint or fall into trance had returned. He would leave the body in its home—its cave or kraal or wigwam—like the Hottentots of Africa, the Karens of Asia and many tribes in America—and would furnish it with food and drink and other comforts, as all primitive and many civilized peoples have done. And where such beliefs persisted in the higher levels, men would try to preserve the bodies of the dead by drying and embalming them, so that they could be kept till the day of resurrection, as the Egyptians and Peruvians and many others did. So the haunts of men while living, would be their earliest home when dead, as well as their final home in the future life of the resurrection. Even the animals were to rise again, as nearly all the American Indians firmly believed, and so their bones too were preserved and heaped in great piles, as in the pyramids of buffalo skulls that used to dot the prairies.

(B). Transmigration Theories.—But when years rolled by and the souls of the dead did not return to the bodies, some races came to believe that these souls had been born again in the children of descendants, as the Tacullis did, whose medicine man used to catch the spirit of the dying and impart it to the next of kin by pressing his hands upon that person's brow, that the soul might be re-born in his next child. Or the spirits were thought to be embodied in other things animate or inanimate, from the snakes the Zulus revere as the incarnation of their fathers, up to the di-

vine beings the Buddhist hopes his soul will climb through on its way to Nirvana.

(C). Emigration Theories.—Other men have thought that the reason souls do not reanimate their bodies was that they had found some other land in which all the departed dwelt.

At first that place was put on the surface of the earth on some adjacent mountain, as the natives of Borneo and Java and Mexico believed, or it was in some island, as seaside peoples like the Greeks and Celts and the Indians on the great lakes imagined. Usually the land was in the west. The souls went to the land of the sunset. The sun led them on their way and lighted them there when he had vanished here, which was the reason they were generally seen only by night. The night of the living was the day of the dead.

Some races, however, thought that this land of the midnight sun was underneath the ground in some lower story or some mammoth cave. Perhaps the custom of cave-burial, which persisted even after men ceased to live in caves, may have been the germ out of which the Under-world grew. At any rate, this latter idea came to be the prevailing belief as men traveled more by land and sea and found no country of the dead on the surface of the earth.

(D). Retribution Theories.—But as men grew to appreciate more and more the difference between right and wrong, they came to believe that in the next life the righteous would fare better than the unrighteous. In earlier times they had believed that they would continue about the same, that the kings, warriors and slaves of this life would still be kings, warriors and

slaves hereafter. But with the new ideas they thought there would be a better place for the good than for the bad, a better hunting ground, sunnier plains, and more luxuriant fruit. And as the ethical feeling developed, the contrast between the two hereafters increased, till one became the radiant and blissful realm of Heaven and the other the dark and torturing prison of Hell.

Thus Heaven and Hell have been a growth inside the human mind and not a discovery of any localities in the heaven or on the earth or under the earth. Dreams compelled the belief in continued existence of souls, which, if they existed, must have a home somewhere; and that home might be either a shadowy, unreal, unsatisfying place, like the dreams themselves, or it might be an idealized abode where all the faults of this world were corrected and all its virtues perfected.

5. Origin of this Story.

Men are forced to accept this as the truer story because races are found still in all these different stages of growth, and the lower the races are, the lower the states are in which they are found; while some races like the Greeks and the Hebrews are seen to have grown from one stage to another in historic times. In the earliest literature of these nations their other world is a place where the good and bad fare alike, but in later times it becomes a place of punishment for the bad and happiness for the good.

Such a difference in the fate of good and bad is seen in the process of development among the American Indians. Some of them imagined that there was

some barrier at the entrance of the other life to test the character of the dead and allow only the brave and energetic to enter the happy hunting ground. Often it was a deep swift river that rolled between, as the Choctaws believed, bridged only by a long and crooked and slippery log. The man whose head was clear and nerves steady, walked it in safety and entered the better land. The unsteady and cowardly fell off and was swept away to an abode of eternal cold and hunger. Other tribes say that a fierce dog stands at the farther end of the treacherous bridge to make a still more thorough test of the man's courage; while the Greenlanders believe that the bridge itself is of rolling ice, and the Mexicans that there are nine of these terrible rivers to cross.

Thus a man must have the savage virtues to get into the savage heaven. And as men rise in civilization, higher and higher virtues are demanded, till we reach the heaven of the Persians, where a man must have lived in perfect purity of thought and word and deed if he would have the beautiful maiden meet him at death and lead his soul across the narrow bridge to Paradise; or of the Egyptians, where a man must feed the hungry and clothe the naked if he would be admitted to eternal happiness.

6. The Meaning of this Story.

Shall we say, then, that the only truth lying back of these old stories and beliefs is a mere dream and the inference from a dream? Or shall we say that the persistence of force in this universe proves that man has a right to think that the force which he calls his soul may also persist? and that the great law of the

survival of the fittest in this world proves that he has a right to think that the same law holds good in all worlds? Is the savage thought of death as a mighty river to sweep away the worthless and land the worthy in a more worthy home—is this savage thought only a baseless fancy or the glimpse of an infinite truth?

QUESTIONS TO TALK OVER.

Seventeenth Sunday.

1.—2. What reasons do primitive people give for their belief in another world? Do civilized people give similar reasons?

3. Do these visions prove the objective reality of the other world? Why not? What do they prove?

4. What was the real reason which lead early men to believe in a future life? Where was the home of the dead put at first?

How did belief in the Resurrection of the dead arise? Why did the American Indians preserve the bones of dead kindred and animals? Did the Jews expect such a resurrection? Where was the Jewish resurrection-home to be? What modern religions still believe in the resurrection of the dead? Should you prefer your old body or a new one? What did we find the object of death to be?

What great modern religions still hold to transmigration? What truth do you see in it? How does it make this present life a Hell for some and a Heaven for others? Can the same place be at the same time a hell to one man and a heaven to another? Can we make our home always heaven? How? Is that what Milton's words mean?

Eighteenth Sunday.

Why was the future life at first "dreamy" and "shadowy" and unsubstantial for all? What does the word "tantalize" mean? How did it get that meaning?

6. How did men come to think there was a differ-

ence between the future life of the good and the bad? What did good and bad mean among American Indians? How were the bad kept out of the American Heaven? How does this resemble the great law of Natural Selection?

Does the "persistence of force" suggest anything in regard to the continued existence of the soul? Does force pass from one body to another without being destroyed? Does it pass from sun to earth? from star to star? Could the soul be thought of as a conscious force, capable of changing its body without perishing? Does the soul change its body during life? Does thought-transference give us any hint as to the possibility of such a change?

Would we be content with this world and these bodies forever? What does the fact of our discontent prove?

Notes and References.

1. 1 Sam. XXVIII. 7; Rev. VI. 9; XX. 12.
2. Tylor, *Prim. Culture*, ch. XIII., has the New Zealand story. The account of the Simeon's sons is in the Apochryphal New Testament, *Gospel of Nicodemus*, ch. XII.—XXI. For Trances of the Middle Ages see Brewer's *Dictionary of Miracles*, under "Trance."
- 4.—5. Enc. Brit. *Magnetism, Ecstasy, Dream*. Spencer, *Principles of Sociology*, pt. I. ch. IX.—XV. Tylor, *Prim. culture*, ch. XI.—XIII. Brinton, *Myths of the New World*, ch. IX. Bancroft, *Native Races*, III. p. 513. Parkman, *Jesuits in America*, ch. VII.; a most graphic account of the Feast of Dead among the Hurons. On "Thought-Transference" see Dr. Ochorowicz, *Mental Suggestion*, pt. III. (Humboldt Library, 1891). Powell, *Our Heredity*, pt. III. ch. VIII. Baring-Gould's *Myths of the Middle Ages*, ch. XI., XII., has an account of Heavens on Earth. Homer's *Iliad*, bk. 23, has Achilles' dream.

FOR THE CHILDREN.

XVII. Tell how the human body constantly changes till none of the old is left; how the baby changes into the child, the child into the man or woman; how death is a natural change.

XVIII. Tell how, if the ichneumon-fly lays its egg in a caterpillar, the chrysalis does not change into a butterfly, but out of it comes only a black ugly ichneumon-fly; how evil thoughts and acts are like the eggs of the ichneumon-fly.

XIX., XX.

How Sacrifice Began.

None shall appear before me empty.

Exodus, XXXIV. 20.

I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings.

Hosea, VI. 6.

I. ACCORDING TO LEGEND AND MYTH.

How did men ever happen to think of giving their gods food and drink and even human flesh and blood? Can these old stories, or the new one, give us any light upon this question?

1. The Bible Story.

The Bible tells us that the first two persons born on this earth—Cain and Abel—made offerings to the Lord, the one of the fruits of the ground he cultivated and the other of the firstlings of his flocks. But the Lord was displeased with one offering, "had not respect unto" it, while he had respect unto the other. One offering was apparently made of the right things and in the right way, while the other was not. How Abel learned the right offering and the right way of making it, we are not told. But in later times the Hebrews claimed that it was the Lord himself who told them just how to make all their offerings, as well as the altars and temple and ark and everything else. He called Moses up into Mt. Sinai and revealed all these things to him, so that the Jews had no excuse for failing to please the Lord with their sacrifices.

2. Other Stories.

Similar stories are related by other peoples of their

religious rites. The Egyptians said it was their great god, Osiris, who told them all they knew on the subject. The Persian declared that it was Ormuzd who took Zoroaster up into a mount and gave him this divine knowledge. The Greeks had many such stories. At Eleusis it was Demeter who came to earth and showed men how to worship aright, while at Delphi it was Apollo, at Athens it was Athene, at Thebes it was Dionysos; and other cities had other gods who had come down to earth and taught their sacred rites to men.

Among less cultured races the same stories abound. The Algonkins say that their chief god, the Great Hare, lived with men in the beginning and taught them how to sacrifice to the gods. The natives of Central America have a like story of one of their gods; while the Peruvians tell the same tale of their Creator, Virococha, who not only created all things, but kindly dwelt among men and taught them how to worship.

3. Their Origin.

Every where religious rites are thus said to have been revealed or instituted by some one person at the beginning, and that person is almost always the very god who is worshiped. The origin of this belief is the same as that of the belief in the establishment of laws which has already been explained in an earlier chapter. It arises from the tendency to attribute all institutions of unknown origin to some one famous personage.

II. ACCORDING TO HISTORY AND SCIENCE.

4. The Truer Story.

But these rites and ceremonies were not thus re-

vealed to early men. They grew out of the primitive belief regarding the dead. It was thought that the dead still needed food as when they were alive. For months and years after the death of a father or brother or other relative, food would be offered to the spirit of the departed at certain times, usually whenever the living ate their own meals. The belief was almost universal that the living and the dead thus partook of the same food. And the belief was equally widespread that the spirits of sun and moon, sky and earth, wind and water, and all the other spirits primitive men found inspiring this world, were like the human spirits and needed and prized the same food and care.

(A.) Gift and Propitiation Theory.—Most scholars have explained the sacrifices to the gods as given only because it was thought that the deities were thus hungry and would be angry if they did not receive their share of all the good things of earth; and that they would be the more pleased the larger their share was, and that they would be most delighted of all with a banquet of human flesh and blood, especially if it were the worshiper's own child that was sacrificed and the father's heart were broken by the offering. No doubt some such feeling as this has existed among many races and has had much to do with the development of sacrifice.

(B.) Communion and Blood-brotherhood Theory.—But another deeper and more honorable source has been pointed out and seems to me to explain the rites and ceremonies of early men far better than the gift and propitiation theory. The newer theory is that the sacrifices were the means of communion, or sharing of life-stuff, between the kindred spirits of men

and gods. We must remember that the spirits of the dead had once been living men and women, the ancestors or kindred of those who now offered food and worship to them; and the spirits of nature were assimilated to these ancestral spirits and were usually thought of as also having been living men and women, belonging to the tribe of their worshipers, and therefore of the same blood as the men and women who worshiped them.

But this blood-relationship was something which could be artificially produced or at least strengthened by partaking of the same food. If two men shared the same food, they were regarded as brothers, made so by that communion; and if they partook of each other's blood, they were still more closely bound together. They became blood-brothers for the rest of their lives, and the parents and relatives of the one became the parents and relatives of the other.

In the same way men thought they could make their god a blood-brother to them by sharing the same blood that he did—by drinking a part of the blood which they gave the god to drink, or by dedicating to the god some victim, animal or human, and calling it by the name of the god and then devouring the flesh and blood of that victim. If that victim were their god himself, they would become the brother of that god; if it were the son of their god, then they too would become sons of their god because they would become blood-brothers of the victim.

Thus men came not only to give banquets to the gods but to give them their own blood to cement the tie of kindred, either directly, by gashing themselves and smearing the image or altar or temple with the

drops they shed, or indirectly, by offering their own children to the deity.

5. The Origin of this Story.

(A.) Food for Spirits.—Of course we have no direct knowledge of the thoughts of early men, but the customs of the savages of to-day show us that the lowest of the human race now believe that the dead need food. Some races, like the Papuans, fill the mouth of the corpse with food while others only set the food beside it, as nearly all savages and some civilized peoples do. The Greeks and Romans used to build tombs with rooms in them and tables, so that meals could be served for the dead. The Egyptians endowed priesthoods whose sole business it was to feed the dead and who kept it up in some cases a thousand years. And when America was discovered the Peruvians preserved their dead, like the Egyptians, and had the mummies brought out each day and seated at table according to their age to receive their daily bread.

Gods, too, are fed in the same way. The Sandwich Islander offers a part of his food to the gods before he begins a meal. The Kaffir chieftain gives a portion of every animal killed to the spirits of the dead, who are his gods. The Greeks and Romans offered their libations to the gods at each banquet and at each private meal; while the Romans had a grand lectisternium in which a special table was spread for the gods. Jehovah, too, had his table of shew bread set for him every week in his temple, the "bread of God," as it was called, to be eaten finally by the priests alone.

(B.) Communion with Spirits.—But the bread was

a later and less important part of this communion with the god. Animal food was the earlier and more widespread means of dining with the deities. It was undoubtedly because Abel offered the firstlings of his flock that his offering was accepted, while Cain's offering of the fruits of the earth was an innovation and rejected; for the gods are very conservative. The blood and flesh of animals was still the great staple in the banquet of Jehovah with his people in historic times. It was the flesh of bulls and goats and lambs that the people were to share with their God. It was the blood of these animals, after they had been offered to Jehovah and had become his, that was to be put on the right ear and thumb and great toe of the unclean to cleanse him from his iniquity, of the priests to make them wholly the Lord's. It was the blood of an ox that was sprinkled on the people and on the altar of the Lord to bind them together into one blood at the time of the great covenant. And when we recall that the Hebrews worshiped their God under the form of a bull, we can hardly help thinking that they believed it was the blood of their God which touched them and made them one with him.

The Greeks show this primitive thought of the union of God and victim still more clearly. At Tenedos they sacrificed a young bull to Bacchus each year, but they dressed the animal in the clothing of the god Bacchus and treated the mother-cow as a woman, while stoning as a murderer the one who slew the victim—thus showing that they or their fathers thought they were slaying and eating the very god himself and becoming thereby of one flesh and blood with him.

(C.) Human Sacrifice.—The Mexicans show how

this thought produces human sacrifice. Each year a human victim used to be chosen and dressed like the god and given his name and even worshiped as the god was. Then after a year of such treatment, the victim was slain on the altar, his heart placed still palpitating between the lips of the deity whose name he bore; and then his flesh and blood were eaten by the people. And they called the festival, "The Eating of the God."

This was becoming one with god by eating his flesh and drinking his blood. There was another way, and that was by making the god share the worshiper's own flesh and blood. In Dahomey the dead kings are the gods of the people, and when the people wish some especial help they gash themselves and smear the tombs with their blood, thus renewing the tie of blood relationship as the priest of Baal did in the Bible. The Australians at their funerals gather about the corpse and cause a drop of blood from each to fall upon it, thus cementing anew the seemingly broken tie. The Salish Indians cut bits of flesh from their bodies and cast them into the funeral-fire of a kinsman and thus accomplish the same thing. While in Mexico it had become a part of the regular rites for worshippers to "give the idols, to drink, blood drawn from their ears" or other parts.

All this was evidently not done merely to satisfy hungry or thirsty gods or ghosts. For how could a few drops of human blood or bits of human flesh do that? It was to keep the tie of blood-brotherhood intact. And so when we find men offering sons and daughters to the gods, their motive is the same. It is not merely to feed the gods with precious food but

to get some of their own blood into the veins of their god that they may be more sure of his favor. A Mexican custom shows this thought with unmistakable clearness; for the Mexican used to call one of his slaves his son, clothe him and feed him and treat him in every way as his son, and then offer him in bloody sacrifice to a god.

6. The Meaning of this Story.

Thus men strove to assure themselves that they and their gods were one. They even took the name of their god at death, as the Egyptian had the name of Osiris written on their mummies in hopes that the name might identify them with their god in the other life. They clothed themselves in the skin of the newly slain victim, or in the robes of the gods when dying, as the Mexicans used to do. Or they put on the masks of the gods, as the Mexicans and the Eskimos did and perhaps the masked dead of Mycenae, that they might be recognized hereafter by the god as one of his own family.

Surely nothing could be more pathetic than this long struggle of humanity to make itself akin to the gods, to wear their robes and features, to bear their name and have their divine blood flowing in their veins. And is there not a real truth underneath it all? Are we not, indeed, the children of the Infinite? Yet not by tasting divine flesh or blood or persuading the gods to partake of our flesh and blood, but by being filled with the divine spirit. Flesh and blood shall not inherit the kingdom of God, but the spirit shall inherit all things.

QUESTIONS TO TALK OVER.

Nineteenth Sunday.

1.—2. How did primitive men think they got their sacred rites?

4.—5. How did such feasts to the gods really arise? Did they mean anything besides food for the gods? Why did the worshipers regularly partake of the food offered to the deities?

What is meant by "blood-brotherhood?" How could Stanley become a member of an African tribe by sucking the blood of the chief and having the chief suck his blood?

In what two ways could a man become blood-kindred to a god? How did both of these ways produce human sacrifice? Why did the king of Moab, when hard pressed by the Jews, offer up his eldest son (2 Kings, iii. 27)?

Why did the blood of the victims the Jews offered cleanse men from sin and unite them to the Lord? Does any modern religion still hold this view?

Twentieth Sunday.

Will bearing the name of a god make a man god-like? or putting on his mask? or his robes? What people have supposed it would? Why did laymen sometimes dress themselves in Monk's robes when death drew near?

Is it true that the blood of God flows in our veins? Is it a more important truth that the spirit of God is in our souls? How can we get more of that spirit?

What did Paul mean by presenting our bodies a living sacrifice, holy, acceptable unto God (Romans, xii. 1)? Did he mean self-sacrifice? What is self-sacrifice? Is it giving up lower impulses for higher? Is it becoming one with the Infinite? Is that the Buddhist "Nirvana?"

What does the Eucharist mean?

Notes and Reference.

1. Gen. IV.; Ex. XIX. *Bible for L.*, bk. II. ch. VII.
2. Doane, ch. VII. Brinton, *Am. Hero-Myths*, p. 82, 224. Bancroft, *Native Races*, III. 250-274.
- 4.—5. Enc. Brit. *Sacrifice*. Tylor, *Prim. Culture*, ch. XVIII., explains sacrifice by "Homage and Abnegation." Spencer, *Principles of Sociology*, pt. I. ch. XIX., explains it as food. W. Robertson Smith, *Religion of the Semites*, ch. VIII., IX., gives the proof of the "Communion" character of early sacrifice and shows how common "blood-brotherhood" was and is. Dr. Trumbull, in *The Blood Covenant* (New York, 1885), was the first, as far as I know, to draw attention to blood-brotherhood as explaining some parts of Christian theology; but his view did not touch sacrifice. For the deified victim of Mexico, see Bancroft, *Native Races*, III, p. 422; and eaten, II. 320. Nearly all the gods of Mexico had such victims, as can be seen from Bancroft's account of their calendar in vol. III. For the captive offered as a son, see III. 413. This victim was not eaten by the offerer, because "he counted it as his own body;" but it was consumed in solemn banquet by his friends. The shew-bread, Ex. XXV. 30. The toe and ear, Ex. XXIX. 20; Lev. VIII. 23.
6. Masks of gods for the dead, Bancroft, II. 606; III. 145. The dead wrapped in the robes of their god and given a written passport, II. 605. The skin of a deified victim worn by priests, III. 345. The Bureau of Ethnology, vol. III., has a large collection of such masks.

FOR THE CHILDREN.

XIX. Tell how Indian mother changes name of her sick child to change its nature; no use; cannot be made good by being called good; must be really good, then no matter what they are called.

XX. Tell how savage wears clothes of the gods to be god-like; no use; good clothes do not make good; must put on good habits; can borrow them of others.

XXI.

How Priests Began.

Ye shall be unto me a kingdom of priests. *Exodus, XIX. 6.*

The open secret of the world is the art of subliming a private soul with inspirations from the great and public and divine Soul from which we live.
Emerson, The Preacher

I. ACCORDING TO LEGEND AND MYTH.

There are people who think that the whole idea of

a priesthood rests upon a mistake; that neither the old stories nor the new afford any grounds for believing that one man has any more power than another to save his fellowmen. Let us see whether this is so.

I. The Bible Story.

We read in the Bible that the Lord chose Moses' brother, Aaron, to be high priest and taught him just how to perform all the sacred rites; and that the Lord also declared that Aaron's descendants, assisted by their whole tribe of the Levites, should be the sole priests of the Hebrew people. They alone should have the power of performing the sacrifices, of pronouncing their fellow Jews clean from their transgressions, and of drawing near the Holy of Holies. Any "stranger that cometh nigh shall be put to death." Even Saul himself, though king of Israel, is punished by the loss of his kingdom for venturing to offer a burnt offering without the presence of a priest.

2. Other Stories.

In like manner the Greeks say that when Demeter came to earth and dwelt with the king of Eleusis, she chose Eumolpus, a famous poet and singer, as her high priest and taught him the Eleusinian mysteries; and his descendants continued to be the only persons who could act as high priests in those mysteries.

The Romans have a similar tradition about the worship of Hercules. When he came to the seven hills long before the founding of the city, he was entertained by two families; and he gave those families and their descendants the sole right to act as his

priests for all time. They kept the right till 312 B. C., when one of the families taught the ceremonies to slaves; and straightway all the members of the family thus offending were destroyed, though the other family continued intact.

II. ACCORDING TO HISTORY AND SCIENCE.

3. The Truer Story.

These hereditary priesthoods were not known to primitive men nor were they established at any one time. They have grown out of the medicine men of the earlier times, while the medicine men have been the natural result of the primitive world-philosophy of animism.

All things are caused by spirits, is the early belief. It is a spirit that gives game or withholds it in hunting, that gives or withholds victory in war; it is a spirit that brings disease upon men, that brings drought or storm upon the land. Therefore if any man can control these spirits, he will have a tremendous power to help or harm his fellowmen. He can secure for them health and fair weather, success in war or the chase, because he can persuade the spirits to be propitious, either directly or by learning the cause of their anger and telling men how to remove it.

But who has this power of communing with spirits and thus influencing them and revealing their will to men? Evidently those who are possessed by the spirits or whose souls go forth from their bodies to the home of spirits. That was the answer primitive man gave; and consequently it was held that people

who were subject to convulsions or trances were the ones who had communion with the spirits. So in every little community a class of persons grew up, who, by virtue of such nervous disorders, gained the reputation of being in special communication with the spirits; and by fasting and other deranging rites they deliberately increased their nervous disorder, especially when about to be consulted.

At first the medicine man was a mediator between gods and men in material matters only, revealing to men what the will of the gods was in such things as related to man's physical welfare. But as men began to think more of moral and spiritual things, the medicine men also began to have more of the spiritual and moral commands of the gods to reveal to man, and to insist less and less upon their physical claims; until these revealers of the divine will came finally to tell men not how and when to offer acceptable sacrifice of bulls and goats and lambs, but how to present their own bodies a living sacrifice, holy, acceptable unto God.

4. The Origin of this Story.

We are forced to accept this as the truer story, because it is the only story that is consistent with the facts. The earlier stories cannot be true in the case of the Jews, because for centuries after the time of Moses there was no regular ritual and no limitation of the priesthood to the Levites; nor in the case of the Romans, because for centuries after the supposed visit of Hercules to that city there was no worship of that god among the Romans. While among the Romans and the Hebrews and all other peoples we find traces of a

period when there were not yet any priests at all, but only that class of persons who claim to control the spirits causing such things as disease or death or bad weather—a class which is to be found everywhere among the lower races.

In America and Africa and Asia we still can see these native exorcists driving away such sickness-causing spirits by drumming or shouting about the patient, or even beating him; or keeping such harmful powers at a distance by putting thorns in the paths to prick their feet or surrounding the villages with ill-smelling odors to offend their nostrils as the Khonds of Orissa do. We can see them propitiating the powers that give success in hunting by such rites as the Buffalo dance among the Americans or the Kangaroo dance among the Australians; while the famous war-dances were only rites which should compel the deity to give victory in war.

It is said that Sitting Bull won his reputation as a great medicine man by securing for the Indians the victory over General Custar and his men. While the Indians were annihilating that body of troops, Sitting Bull was close by the battlefield making the "big medicine" that compelled the gods to give the victory. And we see a similar case in the victory the Israelites claim to have won over the Amalekites by the aid of Moses' rod. As long as the rod was held up to heaven, Israel prevailed; when it drooped they were defeated. Moses could control the Hebrew spirits by holding his rod in a certain position and so win victories, as Sitting Bull could control the Indian spirits.

The spirits which give or withhold rain became important as soon as men reached the pastoral or agricul-

tural stages of culture; and then the weather-doctor becomes a very influential personage, as among the cattle-keeping tribes of Africa. When a drought prevails this individual is employed to break it by his rites and incantations or by telling the people what to do, just as Elijah broke the three years' drought in the Hebrew story.

But these men claim to be informed by the gods of many other things of which ordinary men are ignorant. Whenever a savage dies of disease, the seer can tell who murdered him; for savages think that all such deaths are caused by some foe, and so they straightway consult the medicine man, whose rites are supposed to point out the offender. And as property develops the thieves are also found in the same way, as in Africa where the weather-doctor conjures a spirit into a wooden rod which takes its holders to the thief. In Asia among the Buddhists we find the Lamas detecting offenders in a similar way. And in the Bible we find Saul consulting the prophet Samuel to find out where his fathers' lost asses are.

The religious side of this institution was developed very early. When Columbus discovered America, the savage tribes were already told by their medicine men that it was their neglect and disobedience of the gods that brought sicknesses and droughts upon them; and among the more civilized, like the natives of Central America, regularly established confessionals existed where the sinner could confess to the priest and be clean of his sin, when he had done what that official enjoined, just as among the early Hebrews. While among the Mexicans the priest could give the dying man a document to serve as a passport to the other

world, just as in certain forms of Christianity the final absolution of the priest is necessary to procure admission to happiness hereafter.

That these mouth-pieces of the spirits were originally the most nervous persons of the tribe is shown by the fact that savages regard all nervous diseases as sure signs of possessions. Some tribes even regard the ravings of madmen and the ramblings of idiots as divine revelation. "Inspired idiots" is not a contradiction of terms to the savage. "He has spirits" is the African explanation of lunacy and idiocy. And when a child is thus affected, he is often chosen to become a medicine man in after years.

Furthermore among most primitive peoples the priest goes into convulsions when consulted, as the Africans and Indians do to-day, and as the Greeks at Delphi did in the classic times, and the Hebrews in the time of Samuel. Often there is a regular method in their madness, as when the Fiji soothsayer looks at the point of a whale's tooth till his muscles twitch and convulsions begin, or as when the American medicine man shuts himself up in the small medicine lodge filled with the fumes of tobacco, till the lodge is seen to heave with the throes of the spirit and the divine voices are heard muttering their indistinct message. Fasting and looking fixedly at a single object have been the prolific source of visions and voices in Buddhism and even in Christianity; while the convulsive movements of the dervish is still a part of the Mohammedan religion of to-day.

5. Its Meaning.

It is true, then, that the men who are thought to

speaking for the gods are in most cases really suffering from nervous disorders ; but is it true that the whole idea of an inspired leader is only a mistaken inference from such disorders? Before we answer that question in the affirmative, we must remember that many scientific men of the present say that genius is only a form of madness ; that the difference between the musical composer and the maniac, between the poet or artist and the lunatic, is only one of degree. But if that be so, we should merely have to revise our idea of madness. We should have to say that a certain degree of it was very good for the world ; for surely the world owes an enormous debt to its geniuses—and to its religious geniuses as well as to its musical and poetic and artistic geniuses. They may all be on the borderland of insanity. Yet may it not be that for the world to progress at all some men must be so made as to be able to reach the border of our present land and so lead us into new lands before undreamed of by the average sane mind? Must not some minds be more sensitive than the average mind, if they are to receive more truth from the Infinite Mind of the universe? The savage is not as sensitive to color or sound as the civilized man or woman is, while the average civilized man or woman is not as sensitive as the great artist or musician. It is all a matter of degree. And so the poet and the prophet may be simply more sensitive than the average man to the beauties of the mental and moral world. If that were so, would it not be true that some men are inspired leaders in religion as in other things? that some men are seers and saviors of the race?

QUESTIONS TO TALK OVER.

Twenty-first Sunday.

1.—2. Can you see any reason why the qualities of priests might be inherited and so continue in the same family or tribe for successive generations?

3.—4. Why were crazy people thought to be possessed? In what sense are people inspired?

What caused the medicine man to gradually become a moral and religious teacher?

Why did savages think an evil spirit caused a man's sickness? Does the spirit make the body sick or the body the spirit? Did the savage theory that the trouble was wholly with the spirit resemble Christian Science?

What is the meaning and result of fasting as a religious rite?

How does a prophet differ from a priest? which is the higher calling? Can a man be his own priest and prophet?

If we think we see a truth which others do not see, is it our duty to proclaim it? even if we are called crazy? even if we are crazy? Who is to decide whether we are crazy or not?

Notes and References.

1. Ex. XXIX. 9; Lev. V.; XIII.; Num. III. 6; 1 Sam. XIII. 8. Bible for L. Bk. II. ch. XVI.; bk. III., ch. VII.

2. Smith's Dict. Gr. and Rom. Blog. *Potititi, Eumolpus*.

3.—4. Enc. Brit. *Priest*. Spencer, *Principles of Sociology*, pt. I., ch. XVII. Tylor, *Prim. Culture*, ch. XIV. Brinton, *Myths of the New World*, ch. X. Lang, ch. IV. Bancroft, II. 605. Bureau of Ethnology, V., p. 410, Ex. XVII. 11. Lombroso, *The Man of Genius*.

FOR THE CHILDREN.

XXI Show them how tall people can see farther than short people; lookout on mast-head to warn of danger; teachers to warn little ones of dangers and duties; prophets and preachers.

XXII.

How Temples Began.

Thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. *Exodus, XXVI. 30.*

These temples grew as grows the grass. *Emerson, The Problem.*

I. ACCORDING TO LEGEND AND MYTH.

How did men learn to worship the gods by temple-services? Did the worshipers invent these things, or were they revealed by the gods themselves?

1. The Bible Story.

According to the Bible it was God who revealed to the Jews both how and where to build his temple and how to clothe the priests and conduct the services. We have already seen that Moses was called up into Mt. Sinai, amid fearful thunder and lightning and dark clouds, there to see God face to face and to have patterns of the tabernacle and of all its fittings shown to him. And when he came down his face shone so that men "were afraid to come nigh" till he put a veil on his face;" and when the end of his life came, he went up on Mt. Pisgah to commune with his Lord, and "no man knoweth his sepulchre to this day." "And the people of Israel wept for him."

The later temple, also, at Jerusalem was built by Solomon on the spot "where the Lord had appeared unto David his father" and had ordered it to be put.

2. Other Stories.

Similar tales are told by other nations. In the old

world the Greeks say that when Demeter appeared at Eleusis she ordered men to build her temple there that she might dwell in it and teach mankind her mysteries. In like manner the great god, Apollo, had come to Delphi in early days and helped men build his temple there.

In the new world the Mexicans say that the god Quetzalcoatl had begun the erection of his great temple at Tollan, while he still dwelt among men. And the Navajos believe that the gods revealed to them the long and elaborate rites of their religion, with its medicine lodge containingsacred pictures of the gods and their homes, its special robes and initiation for the assistants, its strange midnight dances and its mysterious feats of magic. This story strikingly resembles the Jewish legend of Moses.

Long years ago a young Navajo hunter was captured by a band of hostile Utes and led away into their country as a slave. But his gods did not forget him. They called to him at night to free himself. They led him away in the darkness. And when he came to a deep canon and heard his foes pressing hard upon him, the gods threw a rainbow across the chasm, solid enough for him to walk over but as impalpable as light to the pursuing Utes. Another night when they had almost overtaken him, the Wind-god beat them back by a magic storm of hail. And still again when they were almost ready to seize the poor Navajo youth and he declared he could not walk another step, he was told by the god to climb a little hillock just before him, and when he reached the very top, to shut his eyes and take one more step. He did it; and when he felt his lifted foot touch earth, he opened his

eyes and found himself on the summit of a mighty mountain with his baffled pursuers far below him.

Then he was taken to the home of the gods, who used the mountains as wigwams. One of the deities made the hunter over, giving him a divine form and dressing him in the robes of the gods and putting a strip of white lightning under each of his feet. Thus shod with the lightning he visited the deities one after another, viewing their homes and their forms which he was to picture to his fellowmen in the medicine lodge, and seeing the patterns of the robes and the various sacrificial sticks and other implements, as well as the dances and miracles, which were to be used in the worship of his tribesmen.

When he returned to earth to his family he taught them the true way of making the medicine lodge and worshipping the gods. But he was no longer content with earth. The gods visited him in his sleep and bid him return to them; and once when he was hunting and had climbed a high mountain, he found "the Holy Ones" all about him. So he bid his younger brother farewell and vanished from earthly sight. "And they mourned for him as for one dead," but they still pray to him in the service he revealed to them.

II. ACCORDING TO HISTORY AND SCIENCE.

3. The Truer Story.

Not revelation from the gods but reverence for the dead was the origin of temples. To change the poets phrase, the *graves* were man's first temples. We have shown how the soul was thought by primitive men to

continue in existence and to linger about the dead body and to need food and shelter. When the dead body was left in the cave or hut which had been its living home, the dead man's spirit was thought to haunt that place; or when the body was removed from its living home, a similar hut or cave was provided to shelter its spirit. In later times the hut grew to a house with a place for offering food and other objects to the dead continually. So the primitive wigwam developed into a pyramid with a temple and altar and permanent priesthood attached; the rock-cave to a temple of hewn stone, like the Theseum at Athens, which sheltered the bones of Theseus and served for the offerings of the devout Athenians.

But as the sun and the moon, the sky and the ocean, were assimilated to these ancestral spirits or souls of heroes, men came to think that temples would be pleasing to these nature-spirits, also. And the rites men used in the worship of sun and earth, water or fire, gathered gradually about the temples in dance and song and other ceremony, as well as in offering of food and clothing. Thus men came to build temples for the living gods because they had built shelters for the bodies and spirits of dead men.

4. Its Origin.

(A). From Ancestral Spirits.—This is believed to be the truer story because it conforms to the customs of men everywhere. Many tribes of savages in Africa, America, and the South Sea Islands leave the dead in the place where they dwelt when living; and the cave-dwelling Veddahs abandon their cave-home to one of their number, when he dies, and seek a new home for

themselves. The Eskimos build little wigwams of drift-wood to protect the dead and the food and other offerings left with them. Farther south the Indians erect for the dead substantial little houses finely carved and ornamented; while in the eastern part of the continent, if early travelers are to be trusted, the natives used to build a sort of temple for the illustrious dead and have a person keep a fire burning in it constantly. And in China something like that is still practiced.

In Greece and Rome the dead, as we have already stated, had splendid homes of stone—Mausoleums, they were called—with dining halls and tables and regular meals. But it was in Egypt that the growth of the tomb into the temple is most clearly seen. The vast pyramids are only tombs with temples attached. Each of these massive piles of stones shelters one person's spirit, and the priest of the connected temple made the offerings year after year for centuries. And where the gods were worshiped as animals, the temples of the gods and the tombs of the dead were one, as the Serapeum was tomb and temple for Osiris-Apis.

(B). From Nature-spirits.—It has sometimes been thought that, since temples have grown wholly out of tombs, the gods who inhabit the temples have grown wholly out of ancestral spirits. It would make little difference to religion if this were so; but the facts do not seem to indicate it. Nature-worship is found to have preceded ancestor-worship in China and Polynesia; and in Arabia it grew up quite independent of the worship of human ghosts. And rites of worship are seen to spring up from spontaneous imitation of nature, as where the Caribbeans dance during an earth-

quake "because the earth dances;" or where the natives of both Africa and America dance circular dances in honor of the planets, because they circle the heavens; or where other savages rise at sunrise and go to bed at sunset to do as the sun does. Men do not worship wind and water, earth and sky and fire, because they have accidentally confused such things with the names of their dead ancestors, but because they have deliberately decided that they are alive and powerful to help and harm mankind.

They revere any man whom they think able to influence such mighty powers. And they sometimes imagine such a medicine man's spirit to continue his influence over the nature-spirits even after his death and in that way to become a supernatural deity; or, with the advent of the paternal family and its longer tradition of the fathers, men may think that the spirit of some great ancestor is actually the sun, as the Incas did. And thus the powers of nature would be attributed to the human ghosts and we should have the earthly spirit caught up to the skies and transfigured. We should get a god who ruled the heavens, as Zeus did, and yet had his earthly grave; or who still rules the whole universe, as the God of the Bible does, and yet is identified with one who died and was buried in a Holy Sepulchre.

5. Its Meaning.

If temple-worship were only the reverence paid to the souls of the dead, it would still have a real truth at its foundation. For to the souls of our ancestors we owe an enormous debt. By their upward struggle they freed us from the old animal nature; and by their

study and thought they have revealed to us this glorious world in which we dwell, the world of poetry and music and art and religion, as well as the scientific world with its atoms and solar systems. The great souls of the past were in a very true sense the creators of our souls and the thoughts that fill them. And why should we not devoutly thank them?

But the temple-worship that is adoration paid to a human soul clothed with the perfection and the glory of an infinite creator rests on a still more important truth, the truth that our object of worship should be some ideal, loftier than any possible reality of actual life. The "wise man" of the Stoics and the "sage" of Confucius, were attempts to put such a perfect ideal man before men for them to follow. But the real man idealized and deified in the Buddha or the Christ is a much more successful attempt. It is humanity sublimated into divinity, a real life made ideal by loving imaginations. And while we are compelled to give up the historic Buddha and the historic Christ, we must not give up the ideal of a perfect man. That must be the goal toward which we must press in religion, if we would climb ever upward.

QUESTIONS TO TALK OVER.

Twenty-second Sunday.

1.—2. What resemblance between the Bible story and that of the Navajos? How do we know them to be legend and myth?

3.—4. What resemblance between an Eskimo tomb and an Egyptian pyramid? What belief and feeling do they both express? What does "sacred to the

memory of" mean? Do you know of any human beings who are or have been worshiped as gods?

What is the motive of a savage in imitating the gods? How can that imitation help man? Do we try to imitate nature? Is nature exact? honest? unfailing? kind? loving? Is human nature a part of nature?

5. Is God's temple the world? the universe? Can we worship him without building a house for that purpose? What is the advantage of the house? of gathering in numbers?

Can we say the conception of God as a perfect man of infinite powers is a good working hypothesis in religion?

Notes and References.

1. Ex. XXV., XXVI.; 1 Chron. XXI. 16—28; 2 Chron. III. 1.
2. Homeric Hymn to *Apollo*, and to *Demeter*. Bancroft, III., ch. III. Bureau of Ethnology, V., p. 385—467, has the story of the Navajos. The plates of the sacred pictures are misnumbered. The third should be second, and the second third.
- 3.—4. Enc. Brit. *Temple*. Spencer, *Principles of Sociology*, pt. I., ch. XIX. Smith, *Religion of the Semites*, ch. III.—V. D'Alviella, *Origin and Growth of the Conception of God*, ch. II. Bureau of Ethnology, I. has a long article on *Indian Burial*.

FOR THE CHILDREN.

XXII. Tell story of Navajo stepping from hill-top to heaven, with eyes shut, by obeying gods; safe to obey God; safe for children to obey parents; illustrate by some story, as of child jumping into arms of father who is invisible in dark cellar but bids her jump.

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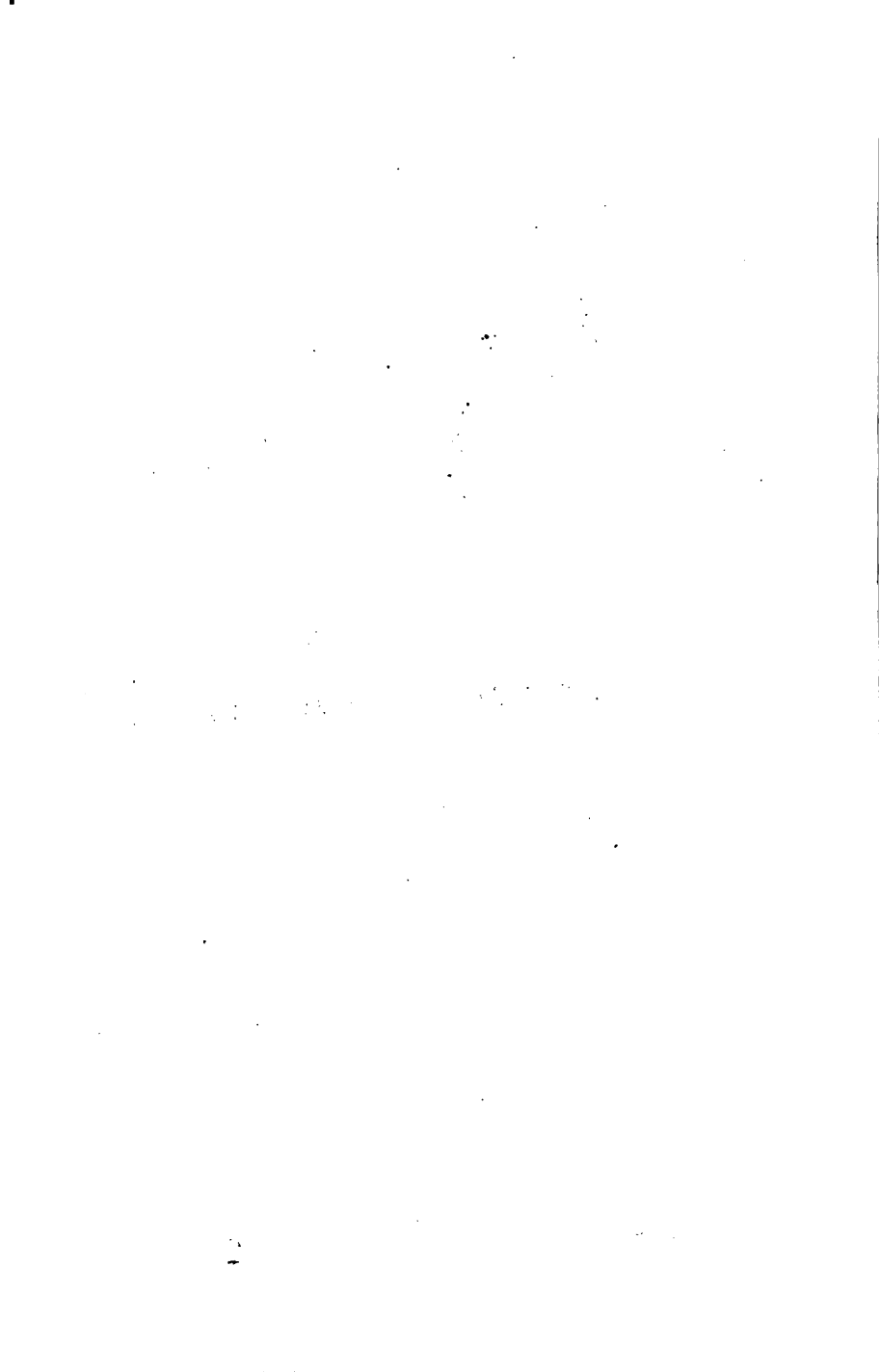
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